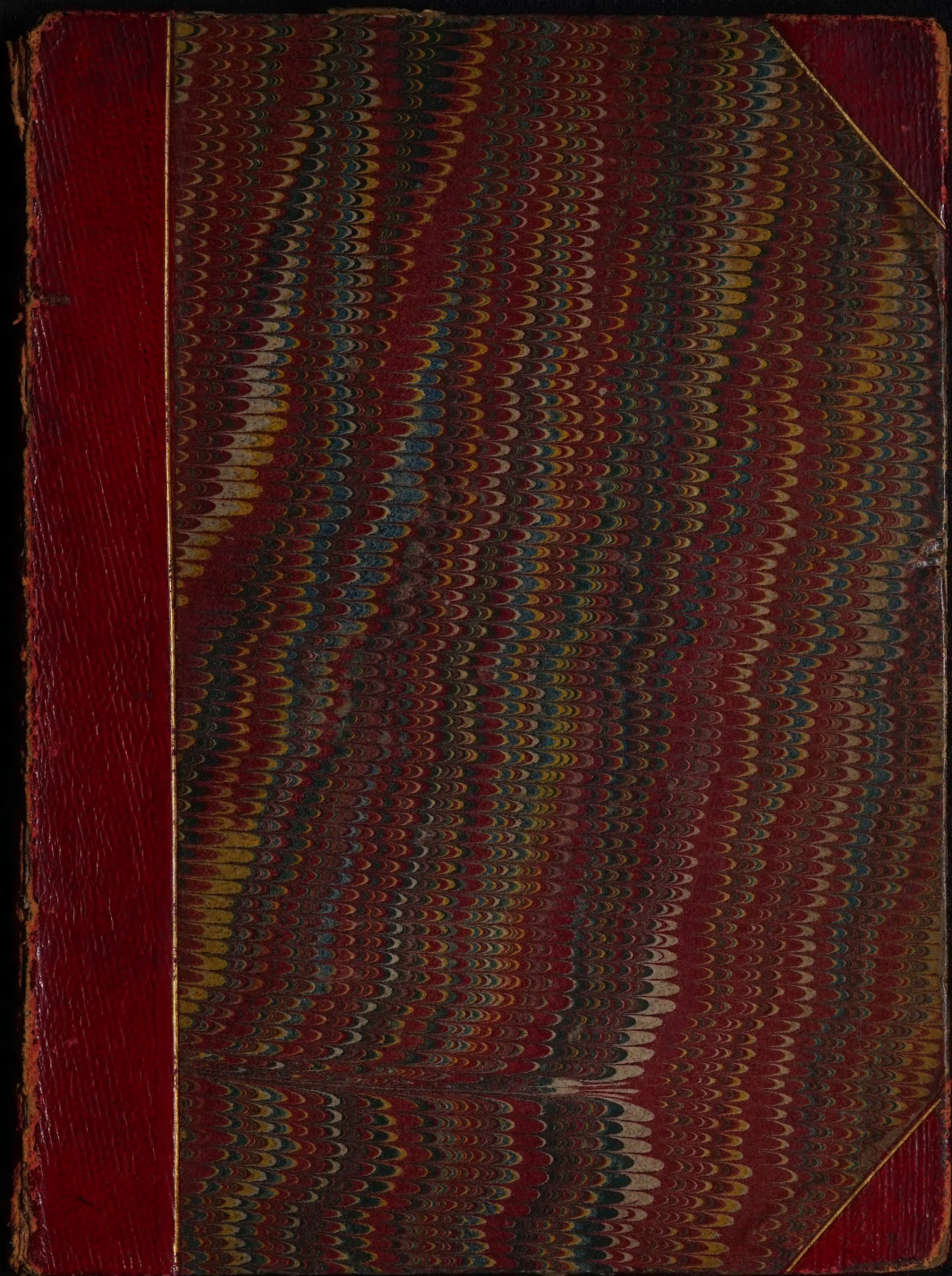




THE KEY TO UNKNOWN KNOWLEDGE











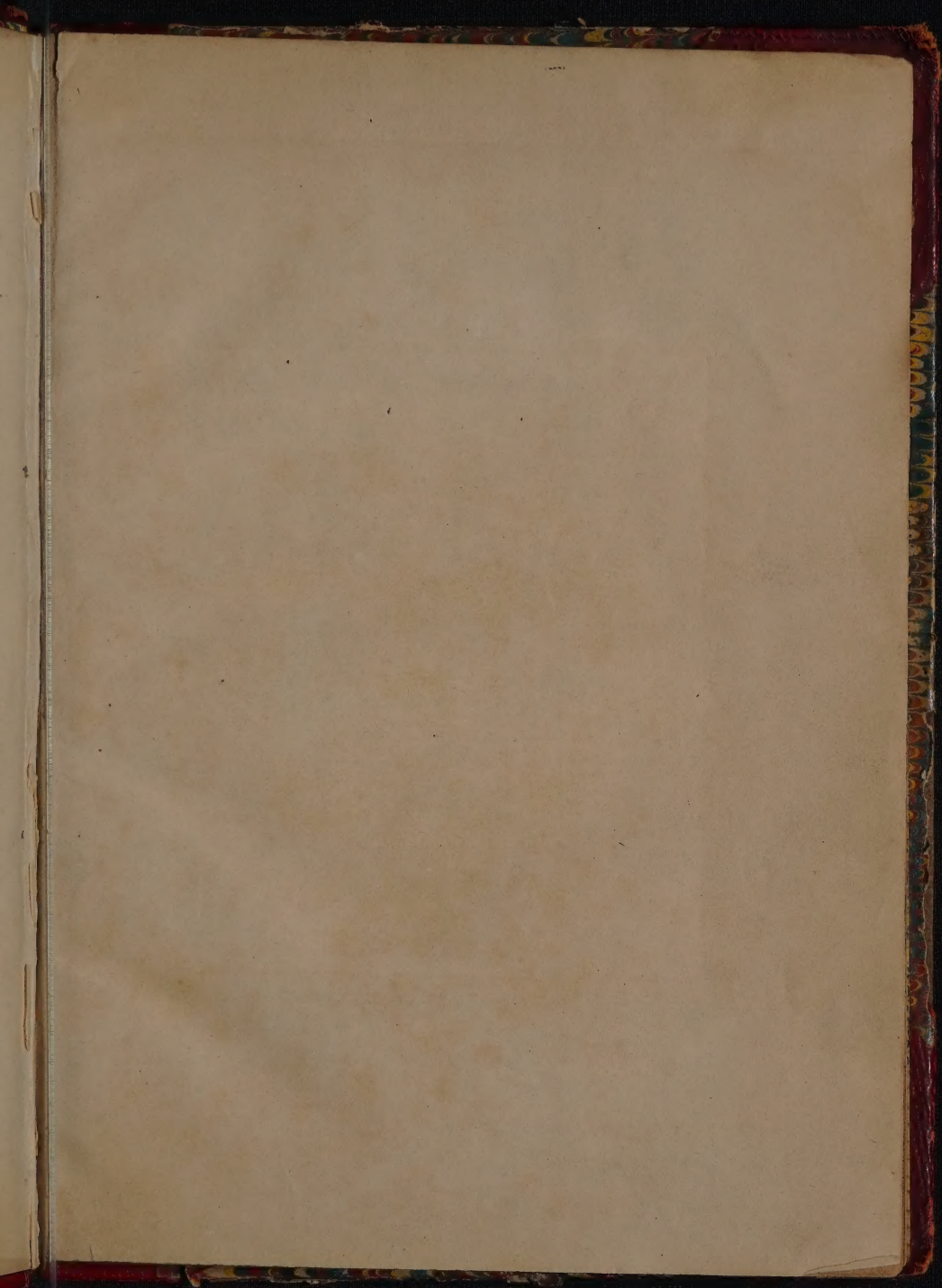
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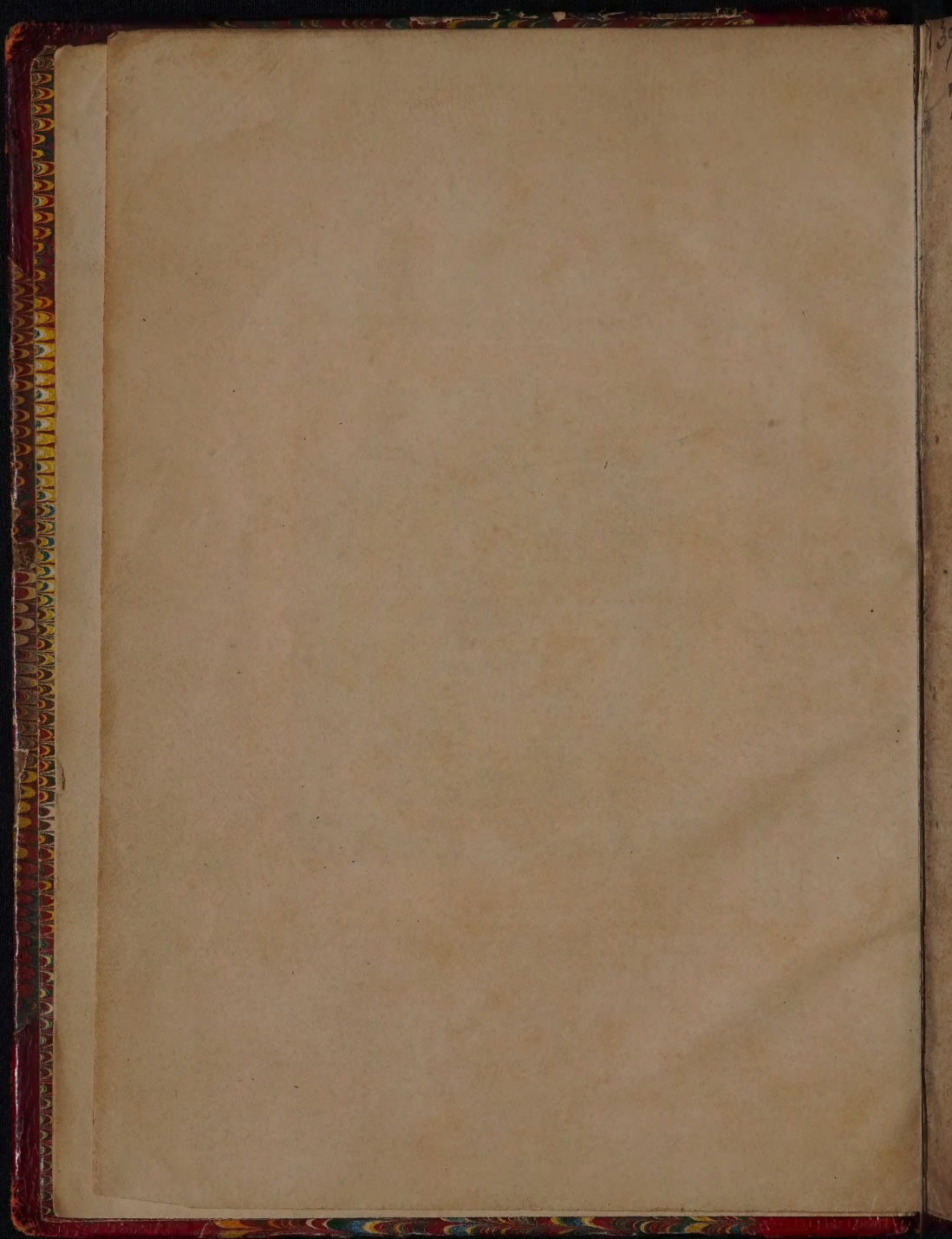
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396 *W. Smith* 1640
THE KEY TO
VNKNOWNE
KNOWLEDGE.

Or,

A Shop of five Windowes,

Which if you doe open, to cheape and copen,
You will be vnwilling, for many a shilling,
To part with the profit, that you shall haue of it.

Consisting of five necessarie Treatises:

- Namely, {
- 1 *The iudgement of Vines.*
 - 2 *Judiciall rules of Physike.*
 - 3 *Questions of Oyles.*
 - 4 *Opinions for curing of Harquebush-shots.*
 - 5 *A discourse of humane Nature.*



LONDON:

Printed by Adam Illip for Edward White, and
are to be sold at his shop at the little North dore of
Poules, at the signe of the Gun.

1599.

W. J. L. 172

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To the discret Reader.

 His small Treatise of the iudgement of Vrines, gathered out of diuers Authours, I haue set forth for the profit of those that will be carefull of the preservation of the health of themselves, their families, and others of their poore neighbors: & for that mankind falleth into many infirmities, which needeth helpe. For as there be diuers and sundry infirmities, euen so God of his goodnesse hath sent sundry kinds of such things to helpe them, as Beasts, Foules, Fishes, Serpents, Trees, Plants, Fruits, Flowers, Herbes, Grasse, Gums, Stones, Mettals, and other Minerals of the earth, whose names and qualities are knowne by the goodnesse of Almighty God to the vvitty head of mankind. So that as there is nothing either in the depth of the Sea, or in the bowels of the earth, (vvhich is necessarie to bee knowne for the preservation of mans health, or for the helpe of his infirmities)

is closely hidden, euen so there is no maladie,
or infirmitie, or sicknesse, hidden in the parts of
man, but they be laid open, and are knowne to
the wise and prudent Physician. This God of his
infinitt goodnesse, and by his diuine prouidence
doth ordeine that all his creatures, both sensible
& insensible, should serue his creature mankind.
And though there haue beene many worshipfull
and other parsonages, that haue set forth many
and sundry bookes concerning the most profit-
table precepts of Physike, yet calling to mind
the saying of *Cicero*, That euery man is not alone
borne to himself, but cheefly to profit his coun-
trie; I haue here gathered together & set downe
the Colours, Cōtents, Substance, Regions, Hy-
postasis, with other qualities meet for the know-
ledge of vrines: not that I would teach the lear-
ned, but to instruct my fellow Chyrurgians,
vvhich haue not the Latin tongue, & others that
would do good to the poore (for vvhoſe sake I
haue done it) vvhen the Physician is far off, and
not at hand. I haue also set downe certaine me-
dicines that be requisit in many diseases, profita-
ble to sicke persons, vvvhich I haue placed after
the colours and contents of vrines, as shall ap-
peare in this present Treatise, being but a sparke
of knowledge, vvvhich I haue gathered out of di-
uers Authors. Farewell.



 A Table of all the Chapters contained in the first Treatise.



What urine is.

Chap. 1.

Certaine necessarie rules for you to know what and how many conditions be in urine, although not in every part : yet in these few conditions you may learne by your good diligence, the rest that shall be needfull : there

are set downe only 21.

Chap. 2.

Of the quantitie of Urine, and the causes that doe moue the same to be more or lesse, which thing is duly to be considered. And first are shewed seuen causes that make urine to be of small quantitie.

The causes which procure great quantitie of urine, which are set downe in seuen particulars.

To know a mans water or urine from a womans. & a mans urine and a womans urine from beasts.

Of the smell of Urines, of Bubbles, and of Spume, or froth.

Of the Circles, which follow the Spume next vnder.

The regions of the urine : also more of Spume and Bubbles.

Of Regions, straitnesse of the breast, distillation of Urine, fulnesse of stomach, disposition to vomit.

Of the substances of Urines.

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Opinions for curing of Harquebush-shot.

Hypoocrates of humane Nature.

FINIS.



THE IVDGEMENT OF

Vrines, gathered out of diuers Authors.

CHAP. I.

¶ What Vrine is.



Vrine is properly the drawing of bloud and other humors, ingendred by the worke of nature, which thing is perfectlie to bee vnderstood for a principall ground, that the vrine is no other thing, then a certaine kind of water. For as *Galen* saith in his fourth book *De instrumentis membrorum*, There is towards the neck, frō the hinder part, a certaine great conduit, which commeth frō the mouth in the head, to the mouth of the stomach, by the which meats and drinks passe into the stomach, where they doe seeth, and bee strengthened by the two vertues, *Contentiue*, and *Digestiue*. And when the vertue *Digestiue* hath done his office, then the *Pisana* or
B halfe masse

Galen lib. 4.

The iudgement of Urines.

halfemasse doth passe to the gut, called *Duodenum*, and so to all the guts, except *Longanon*, which is tied by the miseraicall veines: then the least part of the said masse, is drawn by the said miseraicall veins towards the Liuer.

Neuerthelesse, *Galen* in his booke of Naturall vertues saith, That the miseraicall veins and the guts, by vertue of the Liuer, hath a certaine power to make blood. When that which is thus prepared commeth to the inward part of the Liuer, there is made by a boiling digestion a generation of humors, which *Galen* setteth forth by these examples in his 4. booke *De Iunamentis membrorum*. As there is in new wine (sayth hee) froth, dregs, waterie matter, and wine: euen so it is of humours; as frothie, curdie, halfe sodden in the power of the blood There is flegme, which containes grosse dregs, which is melancholic: then there is pure blood.

The waterie matter that is in the wine, is thought to be of a long separation of other humours; cheefelie of the subtil humours, and the part of cho'ler, which is drawne from the vessell of the gall, which lieth right vpon the substance of the Liuer; and the superfluitie of melancholie, which is shut vp in the splene in the left side. And there is also some part of flegme, which doth passe the Lights for necessities sake, as sayth *Isaac*. For (sayth hee) the waterie part doth wholie remaine, that it may penetrate the blood and humors by the strait veins, which bee in the outward part of the Liuer (where the blood doth receiue his forme) and is naturally made more perfect, whose colour doth represent the skie.

Then the reines draw the waterie part, with some part of the blood, and other humours.

When

The iudgement of Vrines.

When anie of good gouernement doth vse himselfe as hee ought, then his vrine doth appeare digested. Yet in old men and tender children, and such as bee of euill gouernement, and cheefely of such as doe surfet, the vrine will straight appeare such as follow after his owne nature, which is white, weake, and naked, and wholie spoiled of goodnesse. Whereby it doth appeare, that the vrine doth not take his substantiall forme in the bodie, but of some other humour, for which cause, the liquor which doth ouerflowe the blood in Phlebotomie, is no other thing but vrine. No man ought then to maruell, if by the vrine first and principallie are knowne the dispositions of the Liuer and veins, and so consequently of the whole bodie.

Thus by the vrine wee may know the disposition of the whole bodie, whether it bee health, sicknesse, or mutabilitie. Whereby the arrogancie of the ignorant, and such as despise iudgement of vrines, doth appeare. But this I say, that a diligent beholder of vrines, may shew how men are disposed, according to such humors as are ouerflowne in their bodies. Wherefore *Isaac* aduertising in his definition doth say, That vrine is a colament or draining; because of it selfe it doth take in the bodie no manner of nature, but onely of the draining and separation of the other humours, and namely of the blood: for all other humours be intended of the nature of blood. So as *Isaac* sayth, That vrine is not a draining of blood only, but also of other humours: whereby it is manifest, that vrine doth separate and diuide humours; and it is rightlie said, that it is brought forth by the act and force of Nature.

The iudgement of Urines.

CHAP. II.

Now shal follow necessary rules for you to know what and how many conditions bee in vrine, although not in euerie part (for that were an infinite labour) but in these few conditions following, you may learne (by your good diligence) the rest that shall be needfull. I haue here set downe only 21, as follow.

I



First it is required, that your Vrinall bee cleare and cleane, of a white glasse, not thicke, but thin : if it haue any other properties, it doth hinder iudgement.

2

The second is, that you know whether the vrine bee made in the day or in the night: and if the Patient make manie waters in the night, let them bee kept euerie one in a vessell by themselves.

3

The third condition is (if it may bee) that you looke on the vrine in the house of the Patient, when it is new made, or within an houre next after the making, to see if it giueth anie residence: and immediately within an houre after, to see the residence, the contents, and the regions.

4

The fourth condition is, that you doe not looke on the vrine in a place neither too bright, nor too darke: and if you looke vpon it by a candle, take heed that the raies or flame of the candle shew not vpon it, but let the place be as light as may bee: and take heed if it shine

on

The iudgement of Vrines.

on the vrine, that you be not deceiued in the substance, colour, and contents.

5

The fift condition is, that the Patient doe not alter his diet, nor fast a day or two before he shew his vrine.

6

The sixt condition is, that you know the complexion of the Patient; because that sanguine and cholerike men be higher of complexion, and their vrine is higher of colour then the flegmatike and melancholike. Therefore in men of cold complexions, if the vrine bee of a high colour it signifieth a greater inflammation then if it were in men of hot complexion. Wherefore the Physician cannot rightly iudge, vnlesse hee know the complexion of the Patient.

7

The seuenth rule is taken of the sixt aforesaid, because that mens vrine is naturally higher of colour, then is the vrine of women.

8

The eight condition is, that the Physician do know the age of his Patient: for in big bodies, and young persons, the vrine is of nature high coloured, because that such persons be verie hot. But in old men and children, their vrine is verie low coloured: for which cause it is meet to know the age.

9

The ninth condition is, of the time of the yeare, because that in Summer vrines bee higher coloured then in Winter, or in anie other time of the yeare.

The tenth condition, taken of the temperature of

The iudgement of Urines.

the Region and Climat that they dwell in : for those that be vnder hot Climats, or hot countries, hath higher coloured vrines then those that be vnder cold Climats, or dwell in cold regions or countries.

II

The eleuenth condition is taken of the diet of the Patient, for some eat hot meates ; as Garlike, Onions, Pepper, Ginger, and such like. Others eat cold meats, as Lettice, Endiue, Succorie, & such like cold things, which will make the vrine much more rumish in colour. And againe, some things will properly change the colour of vrine, as Rubarbe, Saffron, Cassia Red wine, & such like : and White wine maketh it more rumish. Wherefore it is meet that the Physician bee aduertised, that hee may beware.

12

The twelfth condition is taken from the art or proper exercise of the Patient ; for those that vse small exercise, haue their vrine low of colour, or rumish : but Carpenters, Plowmen, and Laborers, haue their vrines more high of colour.

13

The thirteenth condition is of the accident of the mind ; because anger chafeth the blood, and maketh the vrine high of colour : ioy and mirth causeth a meane colour, so likewise sorrow and care causeth a rumish colour.

The foureteenth condition is taken of the abstinence or eating of the Patient ; for fasters, and abstainers haue their vrine coloured : but great eaters haue their vrine rumish.

The

The iudgement of Urines.

15

The fifteenth condition is, that the Physician is to know the manner of the sleeping and watching of the Patient; for watching maketh the colour of the vrine to be coloured, but sleeping maketh it more rumish.

16

The sixteenth condition is taken of labour: for all labour and immoderate exercise, vse of women, & such like, doe make high coloured vrines: but the ouer much vse of those things doe make the vrine more rumish, by reason that the naturall strength of the whole bodie is thereby weakened.

17

The seuenteenth condition is taken of the vse of Bathes: for cold Bathes doe make the vrine rumish; contrarie, hot Baths doe make the vrine high coloured.

18

The eighteenth condition is taken of the strength of the Patients bodie: for leane men haue their vrine high coloured; but fat men haue theirs more rumish.

19

The nineteenth condition is taken of certaine notes that are to bee knowne in the iudgement of vrines. For there are some passions and diseases of the bodie of man, which cause that when the vrine should be high coloured, it then will bee rumish; and contrariwise, when it should be rumish, it wil be high coloured: in which the Physician may be deceiued, except he take diligent care. For in a complexion and infirmitie cholerike, as sayth *Auicenna*, the vrine doth appeare rumish, when it should appeare high coloured: as for example.

When

The iudgement of Vrines.

When *Gibbus hepatis* is stopped, which bee certaine veines of the liuer, so that the vrine cannot haue passage, whereby the passage to the guts is much related; then choler that should goe to the passages of the vrine, goeth to the guts, and maketh in the bellie and guts an excoriation, and so the vrine for want of choler to drie it, remaineth rumish: or otherwise this choler goeth to the breast, and maketh vomites, or disposition to vomites, or else goeth or ouerfloweth the whole bodie, and maketh the yellow Iaudis, or els a sharpe feauer or phrensie. Thus you see, that although the complexion bee hot, and the infirmitie hot; yet because choler that should goe to the passages of vrine, passeth to other places, the vrine may remaine rumish.

Iaudis.
Feauer,
Phrensic.

And on the contrarie part, sometimes in a cold complexion, and a cold infirmitie, the vrine is of a very high colour, when it should be rumish, and of low colour: as when the liuer is in weakenesse. For when the vertue Segregatiue is weake, then the humors passe away with separation the one from the other, by which meanes the vrine appeareth in this case like water, wherein raw flesh is washed, as *Auicenna* sayth. Likewise in a drop-sie, wherein the vrine should appeare rumish, it is sometimes high coloured; yet notwithstanding is the drop-sie not of a hot cause. And againe sometimes the vrine is of a high colour, by reason of extreame greefe in the passages of the vrine, when nature sendeth thither both bloud and humours. And sometime it is high coloured, by reason of stopping of that passage, whereby choler passeth to the guts. In all these things let the Physician be verie carefull, least he be deceiued in the iudgement of vrines.

The

The iudgement of Urines.

20

The twentieth consideration is taken from women ^{Womē with child.} with child, for their vrines are cleare and diuersly coloured, and from the beginning there appeareth in the contents, as it were wooll carded: also there appeare certaine grains or small notes, swimming vp & downe the vrine; and sometimes a thing like blacke inke, and some filthie contents, as sayth *Auicenna*. And further note, that if she be with child, her vrine shall haue some cleare strikes, the most part shall bee troubled, and the troublednesse shall be reddish, in the maner of a tawnie: and these tokens doe at no time faile, so soone as the ^{Life} child hath life. And if it bee a man child, so soone as the child hath life, the troublednesse shall be thickest aboue: and if it be a maid child, the troublednesse shall bee beneath. Further note, that if you doe see your face in the vrine of a woman, if shee haue not the feauer, and it haue in it tawnie contents, she is with child. And these tokens neuer faile. Further note, that the vrine of a wo- ^{With child.} man as white as whey, if there bee a cloud in the bottome, with white flowrings, it sheweth that shee is with child.

21

The one and twentieth is taken out of the water of beasts, which water the nigher that you doe behold it the thinner it sheweth. And the beasts water is saltier, and smelleth more raw. Also if you mixe wine with beasts water, they will depart asunder each from other. Further note, that if it bee a coves water that is with calfe, then the dregs and the contents bee more grosse and greater then womans water, &c.

C

CHAP.

CHAP. III.

It shall bee meet now to speake of the quantitie of Urine, and the causes that doe moue the same to be more or lesse, which thing is duly to bee considered. And first I will shew you seuen causes that make urine to be of small quantitie.



1 He first cause is, if the Patient doth fast much, and want meat and drinke.

2 The second cause is, if there bee too much euacuation of the bodie by an extreame laske, or other euacuations of the bodie: wherfore little urine & troubled, doe signifie loosenesse of the bellic.

3 The third is the stopping of the passage of the urine, as the stone and such like.

4 The fourth cause is, of too much consuming heat, as in sharpe feauers, and that doth signifie death.

5 The fifth is the mortification of the expulsive vertue, as in them that be readie to die.

6 The sixt cause is too much sharpenesse of humours, as in the strangurie,

7 The seuenth cause is of the pallsie of the blood, so that the quantitie of the blood and urine is diminished.

CHAP.

The iudgement of Vrines.

CHAP. IIII.

Now as I haue shewed you the causes which doe make vrine to be of smal quantitie: so it is meet to shew the causes which procure great quantitie of vrine, which I haue set down: in seuen particulars.

I



He first cause of much vrine, is the abundance of meate and drinke, which must needs haue much superfluitie, which nature of necessitie doth expell. Yet some persons be so cholerike and so hot of complexion, that although they doe eat much, and drinke much, yet haue they not much vrine: the cause thereof is, for that the great heat consumeth it otherwise, or else it goeth by the passage of the waies of the vrine, and maketh great quantitie.

2

The second cause is multitude of humors in the bodie: for when much waterie matter and humors are gathered together in the body and naturall veines, the body and nature being strong, doe expell and put the same into the bladder: wherefore I say, that much vrine doth shew that there is plentie of humors.

3

The third cause is Crisis, for nature by way of Crisis doth expell vrine.

4

The fourth cause, is moistnesse ouer all the whole body, as when there is a strong consuming feauer, & the vrine much in quantitie, and the Patient waxeth worse

C ij

and

The iudgement of Vrines.

and worse, then that vrine doth shew moisture ouer all the body, and the vrine is oylie and faticke.

5

*A disease whe
ones drinke ra-
zies not, but pas-
seth from the
body by & by
in row piss.

The fift cause is * *Diabetica passio*, for sometimes the raines bee very hot, by which meanes they draw all the waterie humours from the Liuer, before the vrine be digested, then the vrine is white, thinne, and much in quantitie.

6

The sixt cause, is the vse of such things as doe pro- uoke vrine.

7

The seuenth cause is lacke of expelling of the excre- ments of nature, and the superfluities of the body, which causeth plentie of vrine.

CHAP. V.

Before I proceed further, it shall be good for you to know a mans water or vrine from a womans, and a mans vrine and a womans vrine from beasts.

To know a
beasts water
from a mans.



If it is meet that you know, as I haue afore said, that a mans vrine the nee- rer that you hold it to the eye, the thic- ker it doth shew: and when you hold it further off, it appeareth more thin, and the further, the thinner and clearer it sheweth. But in beasts vrine it is not so, for the more nie the eye the thinner, and the further from the eye, the thicker and more grosse: and this shall not faile you.

Also

The iudgement of Vrines.

Also beasts water is more salt, and of a stronger flavor, and more simple of complexion, and smelleth more raw, then the vrine of a man. Also mixe the water of a beast and wine together, and they will depart each of them from other. If it bee a cowes water which is with calfe, it shall be easie for you to know it from a womans vrine that is with child; for the dregs and the contents shall be more grosse then the womans, and more foule, for so much as the beast is of a fouler complexion. To know a mans vrine from a womans, vnderstand that a mans in the casting, doth shew troublednesse in the midst of the vrine: but you must note that in womans it doth not so. And after *Auicenna*, the froth of the vrine of a man, after casting, is long; and in the vrine of a woman after casting, it will be round.

A beasts from
a womans.

A mans vrine
fro womans.

CHAP. VI.

Of the smell of Vrines, of Bubbles, and of Spume or froth.



Now it shall be meet to speake of the stinking of the vrine, for you must note, that if the vrine stinke not at all, it is an euill signe that the bodie is corrupted: but if the vrine first stinke, and afterward ceaseth, it is a good signe; so that the sicknesse doe cease therewith also: but if the sicknesse cease not therewith, it is an euill signe. The reason is after *Auicenna*: for that the naturall vertue is so weake, that it is not able to worke vpon the matter of the sicknesse.

For so much as the Bubbles do surmount on the vpper part of the vrine, it is therefore meet to speake of them. First you must know that they proceed of windie matter

Of the smell
of Vrine.

Of Bubbles.

The iudgement of Urines.

included in a viscous humiditie, & they signifie rawnes, indigestion, paine in the head, belly, sides, reines, and the parts thereabout. For in these parts specially humors are multiplied, and vapours doe ascend, and make paine in the head, &c.

Spume.

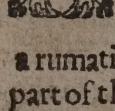
Round grains signifie rume. Spume grosse and thicke signifieth much grosse wind: Spume thinne doth signifie much boyling of humours. Spume that is Bubblous, doth signifie paine in the kidneyes, called the reines. Spume that is yellow, signifieth choler and heat in the liuer. Spume white, signifieth coldnesse of the liuer.

CHAP. VII.

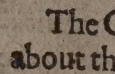
Now it is meet that I speake of the Circles, which follow the Spume next vnder.



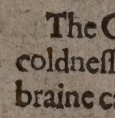
¹ He Circle greene, duskish, or blackish, doe signifie paine in the head.



² The Circle wan or whitish, doth signifie a rumatike head, and that there is paine in the hinder part of the head.



³ The Circle thicke, doth signifie abundance of rume about the braine.



⁴ The Circle waterish of colour, doth signifie great coldnesse and weakenesse about the braine, letting the braine cast out superfluities.

⁵ The Circle pale and thinne of colour, doth signifie di-

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distemperance and coldnesse in the left side of the head.

6

The Circle purple of colour, and thicke, doth signifie paine in the hinder part of the head.

7

The Circle red and thinne, signifieth paine in the right side of the head, comming of choler.

8

The Circle blewish, like lead, signifieth the falling sicknesse, the apoplexie, and the mortification of the braine.

9

The Circle greene, ingendreth an impostume in the braine, which will cause a phrensie.

10

The Circle quaking or quauering, signifieth paine in the reins of the backe.

11

The Circle blacke in colour, signifieth death.

CHAP. VIII.

It is meet now that I haue spoken of the Bubbles, Spume, and Circles, yer I proceed further, that I speak and shew you the regions of the urine; also more of Spume and Bubbles.

X



He superiall region with the Circle, doth appertaine to the head and braine, and doth (as I said) gouerne the animall spirits, which we call the first region.

The

The iudgement of Vrines.

2

The second region is in the middest of the vrine, and is called the medially region, and doth pertaine to the disposition of the spirituall & vitall powers, to the brest, and the whole concavities thereof, as the heart, the lungs, the stomach, and all other official members, which bee about the midrife, called *Diaphragma*.

3

The third and last region is downeward from the second region, and is called the inferiall region, and doth pertaine to the liuer, to the kidneyes, to the reins of the backe, and to the other lower members.

Three kinds of
Spume or froth.

1 And although I haue spoken afore of Spume sufficiently, yet it shall not bee amisse to write a little more of the same. For you shall vnderstand, that there bee three kinds of Spumes; one is windie, which is full of Bubbles, and that doth signifie wind ouer all the bodie.

2 The second Spume is lesse then the first, and it signifieth fleagme and corruption in the lungs and stomach.

3 The third Spume is like the some of a Bores mouth, and it doth hang together without breaking, and it doth signifie vnkind heat about the liuer, or else euill humors within the body, and it may signifie both, as of ebullition of the liuer, or of agilitie of euill humors.

Colours of
Spume.

Now then if the Spume bee yellow, it doth shew distemperance of the liuer, in gendring of the yellow Jaundis. If the Spume be Greene, it sheweth the Greene sickness, called in Latine *Agelaca*. If the Spume be blacke, it sheweth the blacke Jaundis, or mortification, except menstruousnesse or a great bruse.

Of Bubbles.

I will speake a little more of Bubbles, for there is difference betweene Bubbles and Spume, and there be two kinds

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kinds of Bubbles; the one is resident or permanent, and the other is not resident nor permanent. Permanent *Long sickness,* Bubbles signifie wind inclosed in the body, or else a sickness that hath continued long, and will continue vnlesse you prouide remedie. Those Bubbles that be not permanent, but doe breake quickly, signifie weakenesse. The *Weakenesse,* Bubbles that cling fast to the vrinall, signifie that the body is full of euill humors. Bubbles also signifie the stone in the raines of the backe.

CHAP. IX.

Of Regions, straitnesse of the breast, distillation of Rume, fulnesse of stomach, disposition to vomit.



Will here speake somewhat more of *Of Regions,*

the Regions. The first contain the Circle, of the which is spoken sufficiently: the second Region is it, whereby wee may iudge of the vitall vertue, by sensuall experience: so that if vnder the

Circle appeare small grains, either sunderly knit, or cleauing together in a certaine cloud, as it were a Comet or blasing Starre with a long taile: or if you perceauie it *Straightnesse of the breast,* passing downward, such clinging together, signifies straitnes of the breast, cough, distillation of Rume to the breast. Therefore experience teacheth, that it signifieth the vitall vertues to be affected. Wherefore if you wil perceiue this, *Distillation of rume,* you must let it stand after the casting, that you may discern it the better, for it will appeare in great quantitie.

Of the third, which is called *Regio perforata*, wherein two things doe appeare, that is to say, certaine golden
D
grauely

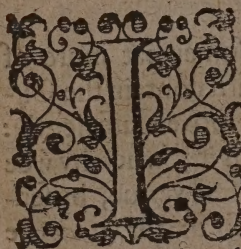
The iudgement of Urines.

Fulnesse of grauellie sparks, mouing themselves vp and down in the
stomach. vrine : which when they doe appeare, doe signifie that
the stomach is full of corrupt humours, and is moued
Disposition to vomite by reason of his fulnesse. The other is a cer-
to vomit. taine roundnesse in maner of halfe a Circle, with white-
nesse. These obstructions doe alwaies shew disposition
to vomites. So that this Region belongeth to the sto-
mach, as I haue further declared before. As for the last
Region, I haue spoken sufficiently.

CHAP. X.

The substances of Vrine.

**The sub-
stances.**



Drinesse.

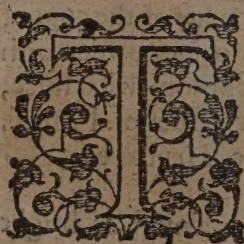
Tis meet y^e I proceed further, that
I speake of the substance of vrines,
which is diuided into three parts.
The first is, when the vrine is abso-
lutely thinne. The second, when it
is neither too thicke nor too thin :
The third, when it is absolutely
thicke. There bee diuerse manner of substances, but the
three aforesaid are most principall. Then there is a sub-
stance, which equally and after a good manner, is gathe-
red together, which if it be with the colour Citrine in-
tensed, it betokeneth a good and naturall disposition :
all other betoken indigestion. So that neither colour
nor substance is giuen to waterinesse : but drinesse may
be a cause by accidents, that nothing may bee annexed.
Wherefore it is a cause of weakenesse by accidents, for
that the drie humours are contained in the Liuer, as I
haue before said, by reason thereof the grosse humours
doe

The iudgement of Vrines.

doe stop: so that nothing can be made moist in passing, but remaine weake. But moistnesse doth make grosse humours and thicke, by reason that it multiplieth humors, ^{Moistnesse grosse.} and so the vrine is made thicke by accidents. Euen so ^{Coldnes gather grosse humors.} coldnesse may gather humors, and make them grosse by multiplying, or by the losing forth of the said cold humors. Thus I haue spoken of the substance of the vrines sufficiently to instruct you, if you doe well consider and iudge of the same.

CHAP. XL

Of the colours of Vrines.



He first colour is white, as clay water of the well, this betokeneth indigestion, a bad stomach, and a bad liuer: and if thou seest in this colour many shining beames, it betokeneth an impostume in the Spleene, which causeth great paine on the left side.

Medicine.

Rc. *Diatrapiper.* ℥ij. Of the seeds of Grommell, Of the seeds of Saxifrage, of Parsellie and Sage. *ana.* ℥.j. Make powder of these seedes, and vse them in your broth morning and euening, and vse to eat your *triatrapiper* at all times at your pleasure.

The iudgement of Urines.

2

The second colour is white as Whey, if this colour be troubled thicke, and be little in quantitie, with white contents in the bottome, it sheweth the fluxe.

Medicine.

Take the milke of a Cow, a quart, set it on the fire, and when it beginneth to play, put to it of Roch allume the quantitie of a Walnut made in powder, and let it seeth till the milke come to a curd, then take off that curd, and put to the Whey, the powder of Cynamom, finely beaten, of the rind of the Pomegranat, and of the cups of Akornes, made in fine powder, and drinke the Whey, and eat the curd.

Another.

Take of Red wine two pints, boile it on a chafing dish of coles, then take of the yolke of eight or of tenne new laid eggs, of the rind of the Pomegranat, of the cups of the Akornes, let them bee made into fine powder, with sufficient quantitie: let it boile till it be somewhat thick, and let the diseased take it, the oftner the better. Proued. Annoin this temples with the iuice of Henbane.

3

In voluntarie
pissing.

The third water is whitish yellow, almost as bright as the horne of a Lantern: if this vrine be little in quantitie, and often made, it sheweth that the sicke man cannot hold his water: and this colour is neuer knit with substance.

Medicine.

Take Triacle and drinke it with the iuice of Mollen.

Another.

Take a mouse, flea it, take out the bowels, wash it,
roft

The iudgement of Vrines.

roft it, or make it in powder, drinke it, or eat it, and vse it, for this is proued.

4

The fourth colour is as it were a white ruffet, this vrine if it bee thicke in substance, without grauell in the bottome, betokeneth the *Colica passio*, which is wind in the great gut called *Colon*.

Medicine.

If it bee of a cold cause, then vse to bath the bodie with the water of the decoction of Camomill, Melilot, Rosemarie, and Stycados, Fennell, Annice, Cumin, and Rue, &c. then take a cloth quilted, wherein is salt parched, laid hot to the body, &c. Medicine for the wind col-like.

If it come of a hot cause, make this glister. Take Malions, Violets, Beare foot, Mercurie, Oyle of Violets, Oyle of water Lillies, of Cassia, and such like, and make a glister.

Rx. Purge with *diaprunis*, *Oxymell laxatiuum*, *Trisera serafenica*, *electuar. de suc. Rozar.* or such like, or with one of them.

Or purge with this following.

Rx. Of the flowers of Borrage, of Violets, of both the Stycados, of the iuice of Licoras, of Polopodie. *an. j. ℥.* Make of these a decoction, and in the end dissolue of Turbit *℥. ℔.* strain it, and giue it with Ginger, or some other delicate powder.

Another.

Take water Cresses, stampe them small, and boyle them in Wine, and drinke the Wine at euening and at morning.

℞. iij

The

The iudgement of Urines.

5

The fift colour is as it were the broth of flesh that is halfe sodden. This vrine if it be little in quantitie, and fat or oylie, and frothie aboue, betokeneth wasting of the bodie.

Medicine.

A medicine in
a Consumptio.

Take a quart of Rosewater, as much of womans milke, or the milke of a Gote, a Mare, or of a Cow: put to it thirtie yolkes of egges, well beaten with the said milke, of which still a water, and giue the Patient to drinke warme, first and last, with a cake of *Manus Christi*, made with pearles and gold.

Another which is a Gelly.

Another.

Take a leg of Veale, cut away the fat, and take a Cocke new killed, scald him, and wash him cleane: then let your Cocke and your Veale lie in water the space of three houres, and seeth them on the fire with two pottles of faire water, scumme it cleane, and as the fat riseth, take it off, and let it seeth till halfe of the broth be consumed: then put in a pottle of good Claret wine, and let it seeth together, till it come to a quart clarified, with three or foure whites of egges, and let it runne through a gelly-bag, and set it on the fire againe, and put to it of Suger a pound, and let it seeth a litle, then let the Patient drinke thereof warme.

Another.

Another.

Take of the rootes of *Enula campana*, of *Tormentill*, boyle them with clarified honie, and make a confection.

Others.

Rx. *Aurea Alexandria*, *dia maria*, *calidum*, *dia Rodon*, *Abbas*, *dia tragacama*, *frig*, *sria sandali*, &c. any of these.

The

The iudgement of Urines.

6

The sixt colour is as it were the broth of flesh that is well sodden. This vrine if it be thicke in substance, it betokeneth a Quotidian feauer, comming of fleagme. And note ye, that all these sixe colours aforesaid betoken bad digestion. This feauer commeth of salt fleagme, which must be purged, therefore vse some of these which purge fleagme. A daily feauer,

Rx. *Benedicta laxa. Ilicra picra. Stoma. laxati.* Purge with Purgers of
fleagme.
one of these.

Also vse *dia Cameron*, or *dia tria sandali*, at morning and at euening.

Another medicine.

Take of mustard and vineger, and Triacle, and boyle them together with white Wine, and take this when the sicknesse taketh thee.

7

The seuenth colour is not fully so yellow as the yellow apple, this vrine if it bee ouer all thinne in Haruest and in Winter, it betokeneth a Quarrane: and if it bee thinne in the casting, and without sauor, it then betokeneth a Tertian.

Medicine for the feauer Quartane.

Rx. of Parselie one handfull, of Cumin seed, a pound, of good Wine or strong Ale, siue quarts, boyle all to the halfe, strain it, and giue him to drinke that is sicke, at morning cold, and at night warme.

Another.

Rx. A Garlike head, and the roots of Reddish, stampe them and straine them into good Ale, with three or foure Pepper gr aines, and drinke it before the fit.

If

The iudgement of Vrines.

If it be a Tertian, vse this medicine followin^g.

Rx. Betonie, wild Sage, Horehound, Marygolds, Tansie, Mugwort, Wormewood, Rue, and Sauen. *ana. m. j.*
Seeth all these in White wine & water, till the liquor bee halfe consumed, and drinke a cup full yer the fit do come.

Another for the Tertian feauer.

Take of good *Aqua composita*, and put therein Rubarbe to steep, and new Ale together: then put to it the iuice of Dandelion, and drinke this morning and euening: without doubt it will heale thee.

8

The eight is as yellow as a yellow Apple. This vrine if it be thinne in substance, and hath a salt sauer, betokeneth a double Tertian which commeth of melancholy: and if it be a childs vrine, it betokeneth a Quotidian.

Medicine.

Rx. Of Figges, Licoras, Ilope, Horehound, *Enula campana*, *ana. m. j.* Boyle them in a sufficient quantitie of water, till half be wasted: straine it and make a Iulep with Suger: take it morning and euening, & vse the syrrop of vineger in this feauer.

9

The ninth colour is nigh as yellow as Saffron of the garden. If this vrine be thinne of substance, and shaddowed aboue all ouer, more thicke aboue then beneath, it betokeneth a Tertian: and if this colour appeare in Haruest or Winter, it sheweth a Quartane.

Medicine.

Rx. Take of Polipodie, the seed of Annice, of Cumin, and

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and of *Aloes Hepaticū*, make a powder and mixe it with Sugar, vse it in your broth first and last. Also take the medicines of the seuenth colour.

10

The tenth colour is as red as any Saffron, if this vrine hath any yellow froth aboue, it betokeneth the laundis,

Medicine.

Rx. An Apple, take out the core, and make a good hole; then take of Saffron & Tormarike made in powder, and for lack of Tormarike you may take a Celondine root well brused and beaten small: put them in the hole of the Apple, and therewith a little butter: then close it vp, lay it in the hot embers, and let it stew wound vp in a wet paper. Now when it is tender, take it out, and bray all together, and let him eate thereof first and last, and at other times if need require. This is proued.

Another.

Take of the tops of Nettles a handfull, seeth them in a quart of Ale, till halfe bee wasted, straine it, and drinke the same for foure or fve daies together.

Another.

Take of White wine a quart, and a great handfull of Celondine leaues, & boyle them to a pint: but in Winter take the roots, and drinke thereof morning & evening warme.

11

The eleuenth is of the colour of white gold: if this vrine bee thinne in substance, it betokeneth in a child a Quotidian, in a young man a Tertian, in an old man a double Tertian, and in a woman a Quartane. Vse for the

E

Tertian

The iudgement of Urines.

Against the Quotidian. Tertian this medicine. Take Syrrup of vineger, Lozenges of *diatrian piperion*. For the Quotidian vse the medicines noted in the sixt colour, and this following: Take a handfull of Bay leaues, of red Sage a good handfull, straine it, and let the Patient being in bed drinke a good draught with Sugar warme, an houre before his

Against the Quartane. fit doth come. For the Quartane vse this that follows, Take of Smallage, Fetherfue, of either of them a good handfull, stampe them and straine them, then take halfe so much of stale ale, as you haue of the iuice, being mixed together, drinke it warme, a little before the fit: this must be drunke three seuerall times, the Patient going to bed and couered warme.

These be good against the Quartane Agues.
℞. *Antidotum Ansinoretum*, *diase*, *Mithridatum*, *Oxy. saccharatum*, *simp. vng. argon*. any one of these.

The twelfth colour is as red as gold: this colour if it be thicke of substance, and shadding about without any waues, it sheweth a lasting Quotidian.
lasting. Medicine.

℞. The root of Satyrium, of Mustard seed, of Pepper, and Annis seed; mix them together with Honie, and vse this electuarie first and last.

Another.

℞. Cynamom, Sennie, and Annis seed, and make an electuarie, and vse it first and last.

These be good against the Quotidian agues.

℞. *Aurea Alexandria*, *Mithridatum*, Syrrup of Byzance, *Trochiscs diarhodon*. any of these.

The

The iudgement of Vrines.

13

The thirteenth colour is as red as a rose: if this vrine be more thicke, then it betokeneth a burning feauer. A burning feauer.

Medicines which be good.

Rx. Syrrup of Violets, *diaprunis* not laxatiue, the cōmon decoction, *Diacatholicum*, Honnie, Violets, *Oxymel Simplex*, *Trochisces* of Camphyre, *Ung. populeum*; any of these. A medicine in the eleuenth colour for this Ague.

Another.

Take Aloes ʒ.ij. boile it in white Wine, and drinke thereof morning and euening with Sugar.

14

The foureteenth colour is red as a burning cole: this vrine if it be in the beginning thinne, and after red and thicke, coloured aboue somewhat as Lead, and if the vrine stinke not, it betokens a feauer of excessiue bloud, that is called *Synocha influxiua*: and if the vrine stinke, it is called *Synocha putrida*. In these feauers these bee the tokens, a face reddie, or verie high coloured, great drienesse, a drie tongue and sharpe, no rest, much paine in the head, the Pulses great and without order, and euer more sicke.

Medicine.

First let blood on the Liuer veine, then vse suppositories and glysters. Rx. Endiue, Succorie, Lettice, the foure cold seeds, *ana* ʒ.ij. the leaues of water Lillies, the leaues of Violets, *ana* ʒ.ij. The wine of Pomegranats, ʒ.ij. Penidie a pound. Make a syrrip. To procure sleep you may put to this syrrip the seeds of white Popie.

E ij

Then

The iudgement of Urines.

Then purge with these or the like.

Rx. Cassia fistula, tamarind, manna, diaprunis, & c.

Or with this.

Rx. Oxy mell laxati, diaprunis, trisera sarasenica, confec. hammech.

The fifteenth colour is as a swartish red, like the liuer of a beast: this vrine with yellow colour aboue, betokeneth the Iaundis, and an impostume in the liuer: and if it be draffie and foule, it sheweth the flowers.

Medicines for the Iaundis you shall find in the
fifteenth colour.

First for the Apostumation of the Liuer, vse to draw bloud from the veine Basilica, or from Mediana, or Cephalica: then lay this following to the Region of the Liuer.

A plaister.

Rx. The iuice of Purselaine, of Plantine, of Wormewood, of Shepheard purs, ana. $\mathfrak{z}$. $\mathfrak{ss}$. Spodium, $\mathfrak{z}$. $\mathfrak{j}$. water of Roses and Vineger, ana. $\mathfrak{z}$. $\mathfrak{j}$. $\mathfrak{ss}$. Mixe these on the fire with the meale of Fenicreke, and of Lintseed, and make a plaister, and lay it warme to the Region of the Liuer.

A Syrrup.

A syrrup.

Rx. Endiue, Liuerwort, Lettice, Maidenhaire, Sarcocoll, ana. $\mathfrak{z}$. $\mathfrak{j}$. the foure great cold seeds, and the foure lesse, ana. $\mathfrak{z}$. $\mathfrak{j}$. $\mathfrak{ss}$. of Spodium, of Sanders, of Roses, ana. $\mathfrak{z}$. $\mathfrak{ij}$. the iuice of Fennell $\mathfrak{z}$. $\mathfrak{j}$. white vineger $\mathfrak{z}$. $\mathfrak{ij}$. Penidie, a pound. Make your syrrup with sugar or honie according to art.

Purge thus.

A purgation.

Rx. Rubarbe, $\mathfrak{z}$. $\mathfrak{j}$. Agatike, $\mathfrak{z}$. $\mathfrak{j}$. Spiknard. $\mathfrak{z}$. $\mathfrak{ss}$. Salgem, $\mathfrak{z}$. $\mathfrak{ss}$. With the iuice of Endiue, Sorrell, and Wormewood:

The iudgement of Vrines.

wood: make it vp in pills; or with Sugar, in an electu-

aric.

If it be overmuch flowing of the flowers,

use these following.

R. *Bdellium*, *anni*, *ana* ʒ. iij. of all the kind of the Myro-
balans, of Amber, *ana* ʒ. ij. *S.* Mixe your *Bdellium* with
the iuice of Leekes or Porrets, and make your pills
according to art.

You may take the Trochiscs of *Terra sigillata*, and the
Trochiscs of Amber: all these haue been proued to
stop the flowers.

XIX 16 AHO

The sixteenth colour is as the colour of blacke wine, Death;
or rotten bloud; this vrine in a lasting feauer betokeneth
death, if it be fattie and stinking: when this vrine appea-
reth in a whole bodie, it sheweth the bursting of a veine
in the reines, &c.

Medicine.

R. *Osmond*, *Sauen*, *Grommell*, *Comserie*, and *Plan-*
taine, boyle these in white wine with clarified honie,
and vse this.

XVII

The seuenteenth colour is wan as Lead: if this vrine Death.
bee bloudie all aboue, so that no residence doe away the
bloud, it betokeneth death, &c.

XVIII

The eighteenth colour is as greene as worts: this Death.
vrine if it be little in quantitie, betokeneth death.

XIX

The nineteenth colour is blacke and shining as a ra-
uens feather: this vrine much in quantitie, and thinne in
substance, betokeneth deliuerie of the feauer Quartane.

E. iij

Meds.

The Iudgement of Urines.

Medicine.
℞. Dia ambre, or Electu. de Inde maioris, vse any of these.

Another.
℞. the iuice of Tansie, of red Coleworts, of Penidie, white Wine and Honie, make your syrrop, vse this syrrop warme first and last.

The twentieth colour is blacke as a cole: this colour in an Ague, little, fattie, and stinking, if you see your face therein, it sheweth death, &c.

Death.

CHAP. XII.

Now that I haue writen of the twentie colours of urines, it is meet to speake of those colours which shew temperature of complexion; against of those that shew intemperature or distemperature, as followeth.

THe colour that doth signifie temperature absolute, is called, *Rufus*, which resembleth pure gold laid vpon siluer and polished, which vrine is shining and cleare, neither too thicke nor too thinne, with a cleare euen substance, betokeneth health. Vrine (saith *Galen*) like painting that is inclined to rednesse, doth signifie temperature: but note that this vrine is not to bee found but in a whole bodie, which hath good and perfect digesting: for sayth *Isaac*, this is in a perfect bodie that hath perfect digesting, such an vrine dooth decline to a yellownesse, or golden colour.

Health.

A yellow or golden colour.

And

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And although this vrine be sildome to be found, nevertheless it is here to bee preferred as the principall rule; and the direction to the iudgement of all vrines: for wee ought to iudge according to the falling away from such complexion, either more or lesse, as it doth augment or decline from the natural colour, according to the age, Region, or Climat, & other particulars. For nothing in iudgement ought to bee left vnexamined, whereby you shall learne that there bee some colours shew temperature, and some distemperature.

It shall bee needfull to speake here of such colours as shew temperature, and of those that shew distemperature: some be simple, and some compound; I will first speake of those that sheweth health.

The first is, that vrine that is red as fine gold, or as French gold, neither too thicke nor too thinne, with a cleane and euen substance, signifies health in a sanguine man.

Vrine yellow as an Orange, or like to the iuice of Celindone, with an euen and cleare substance and thinne, sheweth health in a cholerike man.

Vrine white and pale, neither too thick nor too thin, with a cleane euen substance, sheweth health in a melancholicke man.

Some vrines be red and cleare shining, which shew that blood hath the dominion: yet Galen saith, that that colour which cometh of blood, cannot be cleare.

Note ye, that there be colours compound, and some be of equal composition, and some of vnequall composition, of which there bee foure of the colour of Citrine: which betoken equal commixtion, according to the way and neerenesse of choler and fleagme.

The

The iudgement of Vrines.

Bloud and
choler.

The colour ruffe and fire, signifieth equalitie of commixtion of choler and bloud, whereof a thickenesse commeth, by reason of the bloud, and the fire part of choler, for which reason it is called ruffe of both.

Melancholie
and bloud.

The colour called *Rubicundus*, signifieth equall commixtion of melancholie and bloud, by reason that the bloud being burnt, it is therefore changed into melancholy: and *Isaac* calleth this colour Purpure.

Fleagme and
melancholie.

The colour called *Karepous*, which is ash colour, (or Camell haire colour, as some say) doth signifie equal commixtion of fleagme and melancholie.

Fleagme and
cholet.

The colour called *Subvirrine*, which is properly called yolkie, because it draweth nigh to the colour of the yolke of egges: yet (as *Isaac* sayth) not properly like to the yolke, for that the yolke is more red, and such a colour is drawne to a certaine whitenesse, by which means it signifieth equall mixture of fleagme and choler, but most of fleagme.

Fleagme hath
dominion.

There is a colour that is white, thicke, and milkie: this vrine shewes that fleagme hath the dominion.

Melancholie
hath domi-
nion.

There is a blacke colour in the vrine, and that shewes that melancholie hath dominion either more or lesse, according to the deepenesse of the colour.

Euill digestio.

The vrine white and weake, betokeneth alway euill digestion, and sheweth extreame rawnesse, and that nature is weake, that it cannot commixe any thing that may colour the vrine, and doth shew extreame digestion, or no digestion at all.

Small digestio.

Sometimes the vrine is made thinne, and after that it hath stood and rested a while, it groweth thicke, which signifieth small or little digestion.

There

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There is vrine which is made or voided thicke, and remaineth thicke, which signifieth some great digestion, for that nature hath power to trouble, but not to separate, wherefore it sheweth winde, and some perturbation.

There is vrine that is made thicke, and when it hath rested, it doth make a certaine residence; which vrine is better then the three next aboue, and sheweth that nature is strong to digest, and to separate well and sufficiently.

And note ye, that all these foure vrines doe shew in the beginning, and cheefely if they bee of a rumish colour, according to the more or lesse, because that the vrine that is made thicke and after thin, doth come more neere to iudgement.

The vrine that is made thinne, and remaineth thinne is more eliquated: all others beare themselves in a meane. If therefore these doe continue any long time, they betoken long diseases, by reason that they be signes of taking away digestion: for as *Galen* saith, you may not by these iudge health, nor any other desperate disease, but iudge a lingering sicknesse. For *Galen* saith, That if hee bee strong, he may bee recouered, though it bee in a long time, but if hee be weake, he shall die.

A meane substance with laudable colour, signifieth A meane substance augment, or that nature beginneth digesting: and such vrine doth betoken neere state to health, if it be so contained. For *Galen* saith, That signs of digesting euermore be good, but grosse shewes multitude of humors, vnlesse that grossenesse commeth by way of much drinking.

Vrine thinne betokeneth weaknesse of the vertue digestive, and much windinesse.

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Note ye that grossenesse & subtilenes, is here taken for the substance, which substance is a matter & forme compounded of the vrine, of which I haue spoken before more at large.

The signes of digestion taken away, are some of part of the vrine, which if it bee a white and weake water, so that those colours that bee hidden, are milkie, yellow, pale, subpale, and subcitrine, so that all and euery substance which is made of any rumish or lost colour: if therefore these signes shall any long time continue or appeare, they signifie a long sicknesse: and if they doe but a while continue or appeare, then the sickenes shall be short, because sayth *Galen*, the time of the sickenesse shall bee and is proportionable, according to the contents. For if (sayth *Isaac*) the beginning of the sicknesse be long, then the whole sickenesse shall bee long: and if in the beginning the sickenesse be short, the whole sicknesse will be short.

CHAP. XIII.

Of the laudablenesse of Vrines.



Now follow the laudable and manifest digestion, which doth signifie increase, the which is when the colour doth appeare complete and laudable, the state then is signified of the signe complete, when both the colour and substance is laudable, and also that it hath laudable hypostasis. And this appeareth, because Nature doth not proceed orderly, but first doth giue colour, next substance, and then hypostasis. Therefore

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fore no hypostasis, nor anie substance, with color rumish can signifie augment, &c.

After doe follow those colours that doe signifie vehement heat, yet according to the more or lesse, as bee the colours Citrine, Subruf, Subred, and red.

Then follow the colours that signifie the adustion inchoat, as is Subrubicund, and Rubicund. Further, the colours that signifie adustion mediat, is * Chianos, yet they doe diuersly signifie after the neereneesse of white and blacke.

* Chianos colour, is a deep blacke: but yet so, that the vrine is partly red, partly blacke, partly blewish, or greenish in sight.

Then doth come the colours that doth signifie adustion complet, and it is blacke. In blacke there is a want and departing from light; and in white, there is multitude of light: euen so diuerse colours are generat, according to the light, which ordereth diuersly the brightness and darkenesse thereof, of which I haue somewhat spoken afore, and hereafter more at large shall be shewed in their particular parts.

CHAP. XIII.

Of the prognostications of Vrines.

I



Now will I speake of the prognostications that be taken by vrines: Hippocrates the master of Physicians, hath in his Aphorismes taught thus to prognosticate, saying, Whensoever it happeneth in a feauer, or without a feauer, that the vrine be little in quantitie, grosse and cloudie,

F ij

and

Prognostications by vrines.

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and by and by appeareth much in quantitie, and meane in substance and quantitie, it is a good signe.

2

If in the beginning of any sicknesse, the vrine appeare much, and then and after ward becommeth meane in colour, substance, and quantitie, it is a laudable and good signe.

3

Vrine troubled and thicke, signifies much paine in the head, either present or at hand ready to come: yet note, that it is not alway necessarie, where is paine in the head, that there the vrine should so appeare, because that the paine of the head may come of outward and primitive cause, or of some complexion, or it may come of the stomach.

4

Wherefoeuer in the fourth day the vrine doth shew perfect digestion, and the partie hath a feauer, then his Crisis will be on the seuenth day: the signe therof is by manifest digestion, which is, when the colour, quantitie, and substance is laudable. But yet note ye, that if there doe appeare a red or white cloud in the vrine on the fourth day, then it sheweth that his Crisis shall be the seuenth day following.

5

When the Patient hath an impostume of windie matter, and the vrine bee much in quantitie, it sheweth the deliuerance from that impostume: but in euery other sicknesse, when the vrine appeareth much in quantitie, with the ease of the Patient, it is a good and laudable signe.

Much

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6

Much vrine and thicke, if it shall appeare in trouble-
lous feauers, it sheweth that the partie is deliuered
from an impostume that would haue bred in the extre-
mities.

7

When in the vrine appeareth bloud or some grosse
contents, as cluttered bloud, cloudie bloud, matterie or
sanious geere, it doth signifie either the breaking of
some veine, or some vlceration in the veines or bladder,
or in the passages: of which I haue spoken afore in the
definition of vrine. Now then it may be known in which
of these places it is, by the greefe of the Patient.

8

When in the vrine of a healthfull man, contents doe
appeare, like to gobbets of flesh, it sheweth vlceration
of the reines: and if there appeare contents like haire,
they signifie grosse and filthie humors in the hollow-
nesse of the reines. But note, if the vrine be greatly
troubled with the said haire, then it commeth from
the veines.

9

Whosoever doth pisse much, and make digestion by
stoole, let him refraine from those things that prouoke
vrine, as Parslie, Raddish, Sparage, Grommell, white
Wine, and such like: let him vse Borage, Spinage, Mer-
curie, Mallowes, Figges, Leekes, small Raisons, and such
like, &c, with such things as doe mollifie the bellie. Like-
wise, whosoever doth go to the stoole, thinne and much,
and pisseth little, let him refraine from those things
that mollifie the bellie, and vse those things that procure
vrine.

F iij

When

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10

When in a continuall feauer there do appeare contents, as it were wheat grossely beaten or brused, it signifieth death, or that sicknesse shall continue long. Also note, that when the hypostasis is in the bottome, very broad, and narrow aboue, and red, it sheweth alwaies a sharpe sicknesse.

11

When the vrine is variable, that is to say, to day of one colour and disposition, and to morrow of another, it sheweth that the partie is molested with many troubled humours.

12

Blacke vrine doth not onely signifie indigestion, but also death.

13

Vrine white and thinne, which wee call waterie, doth not only signifie lack of digestion, but debilitie & weakness of stomach as much as may be.

14

The vrine that is laudable of all vrines, is that which is of good colour, wherein is a white cloud, thinne and equall, and resident in the bottome of the vrine, or the residence swimming in the top thereof,

15

Much vrine in sharpe sicknesse, and no ease following to the sicke partie, it sheweth that the Patient will fall into a consumption, or into a convulsion or crampe, by reason of inflammation.

16

The vrines that betoken death, is that wherein doth appeare contents like branne, or wheat grossely beaten

or

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or bruised: and so the vrine that is blacke, or greene and stinking. And note ye, that blacke vrine in men and women is worst of all vrines.

17

Vrine white like water, and thinne, in children is the worst of all vrines.

18

When the vrine appeareth oilie or fattie on the fourth day, the partie shall die on the seuenth day, and specially if the other signes of the vrine be euill, or if it be in any sharpe sicknesse.

19

When the vrine is of diuerse and sundry conditions, sometimes little, and sometimes much, and sometimes none at all, it is a token that nature is troubled, and is alway an ill signe.

CHAP. XV.

Of the colours of Vrines.



Although that I haue spoken of vrines diuerse things meet to bee knowne, yet it shall be conuenient to speake further of the colors and substance of them. Wherefore I will proceed to speake of the particular part of them as shall follow: and first of the colour rumish, with the substance tending to thicknesse, & the curation of flegmatike matter.

This colour growne to rumishnes with the substance tending to thicknesse, if it bee without a seauer, doth

signifie

Colour rumish
tendeth to
thicknesse.

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signifie that naturall flegme hath dominion. This rumifh-
nes is in this vrine, by reason of coldnesse, & thicknesse
by reason of moistnesse, being substantially mixed to-
gether with waterinesse: therefore such a colour looketh
milkie yellow, subpale, subcitrine, according to the di-
uerfitie of their kinds: for of it selfe it doth not signifie,
but the abundance of flegme. It is possible that this may
be a feauer, but it cannot bee knowne by the vrine, but
the accidents which commonly are accustomed to fol-
low where there is indigestion & abundance of flegme,
which are these ensuing.

The greefes of the stomach, no lust to drinke, no ap-
petite to meat, or very small, heauie of sleep, sluggishnes,
their Pulses slow and weake, slow of vnderstanding, and
of memorie weake; because saith *Galen* of coldnesse in
the vitall spirits in the first degree, and moistnesse in the
second degree. Wherefore (saith he) that such vrines and
infirmities be easie to bee holpen and cured: for (saith
Galen) flegme is of necessitie turned into blood in
one houre. And (saith he) abstinence doth greatly helpe
in this cure, and to the cure of these things: wherefore
let them abstaine from all moist and waterie things, all
fruits, all rawe hearbs, all fish, brothes, yolkes of eggs, and
suppings. Let him vse fried meats, and roasted, and such as
doe drie the bodie, let him vse to take those things that
be hot and drie, let him vse watching, labour of bodie,
for this matter is digested with those things that be hot
and drie, and with those things that haue respect to the
stomach, seeing it is the particular place greeued; which
thing ought to be considered.

And here note, that the sicke Patient doe in the be-
ginning abstaine from those things that doe much
heat,

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heat, for feare the matter doe not burne or boyle, nor yet consequently breede putrifaction. But let him vse Hylope, for Hylope is hot & drie in the third degree, & fleagme is moist in the whole body: & Hylope hath the qualitie to make thinne. And forasmuch as fleagme is grosse, viscous, and windie, therefore it is conuenient that you vse those things that doe cut and make thinne, and such things as purge raw humours. Now then forasmuch as Hylope hath many good vertues, & none bad, we may make of the same Hylope a composition, of the which we may take a great quantitie, according to *Mesue*, for he sayth that you may take of Hylope 3 pounds.

Secondly take Mints, because Mint is hot and drie in the second degree, as saith *Auicenna*, and hath proper tie to comfort the stomach, and also to preserve it from putrifaction, it also killeth fleagme, resisteth vomit, comforteth the appetite, and maketh thinne, therefore it is very meet in this cure. And for that it hath much moisture, you must diminish the quantitie thereof.

Thirdly take Wormewood, for that is hot in the first degree, and drie in the second, and it is stiptike, and doth open and make laxatiue, and doth fortifie and comfort, by reason of his stipticall sauour, and it doth dissolue and open by reason of his bitternesse: yet because his stiptikenesse is of earthly nature, it is good to diminish the quantitie thereof.

Take also Calamint, which is hot and drie in the third degree, because it comforteth not, wee put in the smaller quantitie: then put we in the hot seeds, as Fennell, and Annis, and Carawayes, because they open much, and make thinne, in respect of the matter which is in the stomach, therefore wee put in but of each of

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these the lesse quantitie. Now for as much as all those things aforesaid be hot, we put to allay their heat, Roses; whereof wee take some conuenient quantitie. If it bee in Summer, wee make this confection with Sugar, and if it bee in Winter, with Honie. Here followeth the receipt of the Syrrup.

A Syrrup to
digest flegm.

Re. Hysope, five pound; garden Mints, ℥. iij. Worme-wood, ℥. iij. Calamint, ℥. ij. Annis seed, Fennell seed; Caraway seed, ana. ℥. j. Rose leaues, ℥. ij. Sugar, lb. j. ss. Make your Syrrup according to art: also you may make hereof an electuarie, decoction, or Iulep. And note, if the sick cannot abide the fauor of the Worme-wood; then put in stead thereof the pills or rindes of Oranges, which are hot in the first degree, and drie in the third; and his smell doth correct the corruption of the aire, and is good against the pestilence. Thus it is meet in the composition of the medicine, wee must consider the matter that doth offend nature, whether it be hot or cold, and the part of the bodie that is diseased, or afflicted: for which cause wee must take heed to compound our medicines according to the qualitie of the infirmitie: wherefore it is necessarie that we know the perfect qualitie of the decoction. Now the matter thus digested, must be purged thus as followeth. **Re.** *Benedicta laxa* ℥. ij. *Hiera picra* ℥. iij. *Esula*, *Mastike* ana. ℥. j.

Make your pills according to art. You must giue these pills when you goe to bed. And note, that *Benedicta*, and *Hiera picra*, doth purge flegme: and note that *Benedicta* purgeth more then *Hiera picra*, from the lower parts, therefore they be put together, because the stomach is in the midst of the bodie: and because that *Hiera* hath more naturall respect to the stomach,

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mach, we put more of it by a dramme: and because these medicines bee easie, and purge little, wee put in *Esula* to make it more strong, which also purgeth flegme now to correct the same *Esula*, we put to them *Mastike*, &c.

CHAP. XVI.

Of the rumish colour, from white to rumish yellow, with a thicke substance, and a feauer, with the cure of a fleagmaticke feauer.



His rumish colour when it is thicke, may betoken a feauer of flegmaticke matter, and then also the Pulse is soft, and without order: and if it be a feauer with fits, it beginneth with a little cold, and after commeth great heat, and it will end with a little sweating, and there is most commonly small time betwixt the fits. And here you shall vnderstand, that there be many kinds of fleagmes, as fleagme naturall, and of this I doe intend to speake in this place. Of sweet fleagme, and of salt fleagme, and such others, wee will speake hereafter. Therefore vnderstand, that according to the diuersitie of the kinds of the fleagme, euen so is the diuersitie of the signes of the sicknesse that is bred of the same, and the signes and accidents are altered according to the diuersitie of the place wherein the said fleagme is purrified, whether it bee in the lungs or stomach, &c. For sometimes grosse and viscosus fleagme is purrified in the stomach, and the places neere the heart, and is so perillous, that it killeth in foure fits.

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There is a feuer flagmatike, which is called *Diurna*, and another that is called *Nocturna*, and that is worst. And there are some that raigne from five daies to five daies, and some longer. Some feauers there be both with heat & with cold, & some compounded, as may appeare in the Hemitriteall feauer. And according to the diuersitie of all these, the vrine is coloured, more or lesse: and likewise the substance is more thicke or lesse. Note ye also, that the vrine is diuided into flagmatike feauers, according to the diuersitie of the times of the same disease. Wherefore the skill of curing sicknesses (after *Galen*) is taken sometimes of the cause, sometimes of the accidents, and sometimes of all, as of the inclination, the matter offending, the putrifaction, and such like. When therefore the matter is viscidus, then the putrifaction and the opilation is strong, then appeareth it to be more putrified then in a *Dyscrasia*, or distemperature, when the feauer is not much intensified: when they be not much intensified, like vnto choler and bloud, it is meet to adde those things that be hot towards the first degree, as followeth.

*Galen. 2.
Methodi.*

Re. The roots of Bruscus, of the roots of Sparage, the seeds of Smallage. *ana. ʒ. iij.* If there be a feauer, let them be infused a day and a night in Vinger: if it be not a feauer, then let them be infused in white Wine. And you must put in some cold things to qualifie the hot before, as these following: Endiue, Succorie, Maidenhaire, &c. Likewise hot things, as Harts tongue, Egremonie, the leaues of Hops, of Garden Mints, and such like, of euery of these, *ʒ. j.* Then wee put in things that perse, as the seeds of Endiue, the seeds of wild Succorie, the seeds of Mallowes, the seeds of Bruscus,

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Bruscus, of euery one $\mathfrak{z}$.iij. Make your decoction, and make your syrrop according to art.

Then make this following.

R. Of red Roses, the shauings of Yuorie, flowers of Buglos, Orange pils, the seed of Coriander, prepared, *ana.* $\mathfrak{z}$.iij. Infuse these in Vineger, $\mathfrak{z}$.iij. white Wine as much as shall suffice, of Penidie a pound, of Sugar or Honnie, lb. j. ss. make your decoction and your syrrop according to art. Note, that if the stomach be emptie, the breast infected, or putrified, the stomach weake, or the guts emptie, then leaue the Vineger. Keepe this syrrop as the apple of thine eye, for by putting to it a few things, or taking a few things from it, according to the nature of the sickness, it may serue for all grosse matter, and all opilations in all cold feauers.

A most excellent syrrop.

This used, you must purge after this maner following.

R. Agarike, Aloes, Akornes, Turbit, *ana.* $\mathfrak{z}$.j. Esula, $\mathfrak{z}$.j. Pils of an excellent vertue for flagmatike matter.

Coloquintida. gr. j. Sal gem. Mastike, Ginger, the leues of Wormewood, Bdellium, Raisons mundified. *an.* $\mathfrak{z}$.ss.

Make this vp in pils according to art, with the syrrop of Roses: and after nine daies giue these pils. You may giue of this $\mathfrak{z}$.ij. more or lesse according to the disposition of the Patient: let these bee giuen with discretion, for they are of a wonderfull vertue in all flagmatike matter, with feauer or without feauer. Also they be good in Tertian feauers, if wee adde thereto these following.

R. Rubarbe. $\mathfrak{z}$.ij. Spiknard. $\mathfrak{z}$.ss. *Diagredij*, Mastike, *ana.* $\mathfrak{z}$.j. Mixe these with your foresaid pils, and giue thereof $\mathfrak{z}$.ss. more or lesse, according to the strength of the Patient, and of the vehemencie of the feauer.

Good for a Tertian feauer.

The iudgement of Vriners.

A cure for
poore men.

If it bee a poore man, you may digest the humour with *Oxymel compositum*, and with *Oxymel diureticum*, after which you may purge it with the inward barke of Elder, as thus: Take the iuice of the same barke, one eggshellfull, if the partie be strong; but if he be weake, halfe so much, &c. The water of Elder flowers is very good in this case. And when the matter is thus purged, giue the Patient *Aurea Alexandria*. 3.ij. with Wine, wherein the leaues of Sage hath beene sodden, giue this manie times.

CHAP. XVII.

Here shall follow the colour *Lacteus*, *Karopus*, *Glaucus*, or *Subpallidus*, with the color rufish, and melancholie thicke, and the cure of fleagme with a feauer, or without a feauer.

 Rine *Lacteus*, *Karopus*, *Glaucus*, or *Subpallidus*, with a substance melancholike and thicke, doth signifie the dominion of flegm *Acetous*, without a feauer: but if it come to a Subcitrine color, it may then signifie a feauer: the cause of the rufishnes is cold, and because that melancholie is mixed with it, it cannot be very thicke, for that melancholie is drie, and drinesseth thinnesse. These accidents doe commonly follow paine of the head in the hinder part, and on the left side, belching of wind out of the stomach, much wind in the bellie, causing wringing paine; for that alwaies cold and drinesseth make windinesse. This matter is much grosse and viscos, wherefore it must be digested thus when it is not with a feauer: because of the fleagme, *Oxymel diureticum*; because of the melancholie

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cholie, take syrrup of Fumitorie; because both of the
fleagme and of the melancholie, take *Oxymel squillatic*:
and if there bee a feauer, then put to these *Oxymel*
compositum, take of euerie one of these, ℥. iiii. and
mixe them.

Or make this syrrup following.

Rx. Of the roots of Fennell, Parsellie, Bruscus, Sparage,
Smallage, ana ℥. ij. Infuse these in vineger a day and
a night.

Rx. The seeds of Annis, of Fennell, an. ℥. j. Then take the
juice of Borage, Fumitorie, an. lb. ij. The leaues of Fen-
nell, Origan, of Mints, of Sage, Calamint, Worme-
wood, ana ℥. ij. flowers of Borage, of Buglos, of Vio-
lets, ana ℥. iiii. Make all these in a Syrrup, with Ho-
nie of Roses, lb. j. ℥. Sugar, lb. ij. Penidie, halfe a
pound, according to art. But if it bee a feauer, then
put not in the first five roots, but in steed of them put
in these following.

Rx. Endiue, Succorie, Maiden haire, Harts tongue:
Then make these in a syrrup, adding in steed of Ho-
nie, sufficient Sugar.

The matter thus digested, purge it thus as followeth,

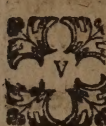
Rx. *Hierapicra*. ℥. ℥. *dia fene*, *dia boragin*. ana. ℥. ij. *Hiera*
rusi. ℥. ij. make pills. Or thus: in sawy pound of

Rx. Flowers of Borage, of Violets, of Time, the leaues
of Sennie, Licoras mundified, Raisons mundi-
fied, ana. ℥. ℥. Turbit, Polypodie, Annis seed, Fennell
seed, ana. ℥. iiii. Make of all these a decoction, and ther-
in temper Myrobalanis Chibula, & Myrobalanis Indij,
of each ℥. j. Let them be strained, and heat againe on a
soft fire. If you vse for the liquor, whey of milke, it will
be the better: then minister this in the morning.

C H A P.

CHAP. XVIII.

Of urine rumish, with a thinne substance and cloudish residence, vitric, and so consequently to heale the Leperie and Hepialie.

 Rine white, grey, and pale, with a thinne substance, and the residence globous, or round, signifieth fleagme vitric, without a feauer, whose paines be very greuous. If this humour bee in the guts, it maketh paine in the bellie, as though one were boared with a wimble; it maketh also wringings, and the great desire to the stooles, called *Tenasmus*, or straining, and paine in the head. Sometimes also it maketh a feauer, wherof one part is putrified, and the other part not putrified. Wherefore it heateth within, and cooleth without, whereof the putrified part maketh the heat, and the vnputrified maketh the cold; either without or within; or cold and heat by fits, according to the diuersitie where the matter is seated. For (sayth *Galen*) this matter is verie cold and congealed, and is of him likened to moulten glasse. Wherefore it is needfull to haue warme things, & subtile of nature, for which cause make a glyster as followeth.

Rx. Mercurie, Sothernewood, Orygan, Calamiar, Rue, *Licanam*. j. the iuice of Beets. lb. ss. Annis seed, Fen-nell seed, Cumin seed, the seed of Rue, of each ʒ. j. Oyle of Laurell, ʒ. ij. Make your decoction, and therein dissolue *Hiera picra* ʒ. j. and make a glyster, the which you shall minister: and if need be, annoint the belly with Oyle of Rue, after which digest the matter

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matter with *Oxymell squillitic*, with the decoction of *Azarabacca* and *Valerian*: for *Azarabacca* is hot and drie in the third degree, and is good in the yellow laundis and dropsie, because it openeth the opilation or stopping of the spleen and liuer, and doth also prouoke vrine, and digest this matter, as *Galen* hath taught, that this raw matter must bee digested, putting thereto *diagalanga*, because it hath respect to the stomach, and likewise *diamentia*. of each ℥.iiij. mixe them together.

Then purge the matter thus:

℞. *Benedicta laxa*. *Hiera picra*, ann. ℥. ij. *Euphorbium*, *Mastike*, *Spiknard*, ana. gr. ij. Make these vp in pills: for this cause wee vse *Euphorbium*, for that it is hot and drie in the fourth degree, whose nature is to purge grosse, thicke, and clammye fleagme, but it must bee verie grosse beaten, and tempered a day and a night in Vineger, or in the iuice of Oranges, and oyle of sweet Almonds. Let the Patient vse in this case all meats that will drie, as roasted, fried, and boyled meats, and that little in quantitie. If there bee a feauer, then take of the Syrrup which is spoken of before, for the auoiding of choler; let it bee mixed with this present syrrup, for that it seemeth that both heat and cold are in this feauer ioyned together, when it commeth of fleagme putrified, which doth make a feauer, &c.

CHAP.

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CHAP. XIX.

*Of a colour rumish, with a substance absolutely thinne, and
of the cure of melancholie, and the feuer Quartane.*

THe vrine somewhat pale, whitish
grey, and absolutely thinne, doth
signifie the dominion of natu-
rall melancholie; the which hu-
mour because it is naturally cold,
it doth cause vnperfect digestion:
and because it is grosse and thinne,
it causeth stopping, or wind: and the colour is rumish,
because there is nothing mixed with it to colour the
same; and it is thin, because there is nothing in it that
should make it thicke, but it hath his colour and sub-
stance by accidents. For if the colour of melancholie
were mixed therewith, it would make it blacke & thicke.
Also this vrine may haue these colours; when grosse
thicke fleagme ruleth. Wherefore this is not a certaine
rule or signe, except the pulses be slowe, and the splene
hard, the digestion not perfect but hard; with wringing
paines about the stomach, also paine in the left side, and
all the body heauie: with these signes this vrine may sig-
nifie naturall melancholie, without a feauer; it may al-
so shew a Quartane feauer, either with fits, or without
fits. But take heed in the iudgement of this vrine without
the other signes.

A Caueat.

*In the cure of melancholie take heed, whether it
bee with a feauer or without a feauer, that at the first
you doe not minister any strong medicine. Therefore
first*

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first haue a care to digest the matter with *Oxymel Simplex*, and with the decoction of the flowers of Borage, the leaues of Sene, hard Thyme, and Harts tongue, then vse *Oxymel diureticum*, after purge it with *dia Sene*, *dia Boraginis*, acuted with *Lapis Lazuli*, then digest the matter as is said before, then purge with *Hiera rusie*, and thus by little and little we must proceed; or it may be digested as followeth:

R. The roots of Fennell, Persly, Bruscus, Sparage, the middle rind of the Ash-tree, the middle barke of Broome stalkes, the barke of Tamarinds, of Smallage, of Raddish, of Squilla, &c. with such like. If there bee not a feauer, temper these in white Wine, one night and a day to be infused. If there bee a feauer, then infuse vinegar: if it bee not a feauer, then adde to them these following: Gentian, Beets, Germander, S. Johns wort, &c. These foure bee hot and drie in the fourth degree; but if there bee a feauer, in steed of the foure hot hearbes take these following.

R. Harts tongue, Egremonie, Hops, Endiue, both Succories, Maiden-haire, and Liuer-wort, of each $\mathfrak{z}$. iij.

Then may we adde these things that follow, whether there be feauer or no feauer.

R. Of the flowers of Borage, of Buglosse, of Rosemarie, of both Stychades, ana. $\mathfrak{z}$. ij. Make your confection according to the nature, condition, and disposition of the Patient, and the sickenesse.

Then purge thus.

R. The flowers of Violets, of Borage, the leaues of Sene, of Thyme, the iuice of Fumitorie, of Licoras.

Make your decoction with whey of milke, and temper therein the barke of Elder, &c. Then adde to it all

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the three sorts of Mirobalans, of each ℥.ss. strained together with a soft sie: after the straining, adde to this of *Lapis Acinensis*, nine times quenched in the same decoction, and made in subtile powder ℥.j. giue this before day.

Know ye that a Quartane feauer without drinesse is cured, by giuing euery morning ℥.ss. of the iuice of Calamint, fasting. You may giue Triacle also with the same, if the bodie be purged before: after this sort giue it, Take of Triacle, ℥.j. of Myrrhe, ℥.ss. of the iuice of Calamint, ℥.j. mixe it, and make it warme, and giue it. You may adde to it the iuice of Mints to comfort the stomach. This doth cure surely if it bee taken fasting many daies together, the bodie before purged.

CHAP. XX.

Of rumbish colour, with a thin substance, and with grauelly contents in the bottome, and of the cure of the stone.

Here there doe appeare red grauelly contents in the bottome of the vrine long together, and goe away againe without medicine, and the vrine be white and thinne; it sheweth the stone in the reines, and paine in the backe. But if the contents bee white with these conditions, paine in his share, with cretion, itch and stiffenesse of his yard, and that hee cannot pisse, but that hee is constrained to goe to the stoole also, then it betokeneth the stone in the bladder. In the cure of this disease, it is good at the first to prouoke vomit, with the iuice of the middle rind of the Elder, and to vse *Oxymell diureticum*, which is passing

Vomit.

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sing good: then purge with *Benedicta laxativa*. Her. Purge.
modactylis and *Esula*, vse this often. Then breake the
stone thus, Take of the sea challe, which doth both pre-
serue and cure, halfe a pound of Saxifrage, Philipendu-
la, Grommell, Persly, of euery one ℥.iij. of Squilla, cal-
led the sea Onion, of Cassia, Lycoras, Calomais aro-
maticus, Raisons mundified, of euery one ℥.i. Seeth all
these in white Wine, and make a syrrop according to
art. It is good for you to vnderstand, that persing things
be not good to be vsed ouermuch, but vse this foresaid
medicine for two or three daies, the bodie being pur-
ged before: and on the fourth day vse *Dia prunum*, and
Oxy.laxitium, then take againe your foresaid syrrop.

Another for the stone.

R. Of Time a quantitie, Persly, Fennell, Fiue finger, Ale-
sanders, of each like quantitie, of Garlike halfe as
much as one of them, stampe them altogether, strain
them with white Wine or Ale, then take the powder
of egges shels, and drinke it altogether first and last,
warne.

Another medicine for the stone.

R. Of Parsly seed, Broome seed, Grommell seed, Fennel
seed, Annis seed, Plantine seed, Smallage seed, of eue-
ry of them ℥.ij. of Nutmegs halfe an ℥. Make these in
powder with Sugar, ℥.iiij. Vse this in drink, or in your
wine or broth, the quantitie of a great Haselnut at a
time.

Another.

R. Of Pellitorie that groweth on the wall, ground Iule,
Saxifrage, Parsly, Annis, Mallowes, red Nettles, Pep-
per, Charuell, and Mousc earre, and boyle all these
hearbcs, of euery of them a like quantitie, in Whey,

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and clarifie the Whey with the white of eggs, and drinke a draught fasting, and vse this.

A Glyster.

R. Of Oyle of Dill, ℥.vj. White Wine, ℥.vij. Butter vn-salted, ℥.iiij. of Cassia Fistula, ℥.℞. the yolke of an egg, white Salt: make your glyster according to art.

Another medicine for the stone.

R. Of the roots of red Nettles, drie them and make them in powder, drinke a spoonefull with white Wine, warme. This will breake the stone, if it bee neuer so hard, vse it euery day.

CHAP. XXI.

Of rumish colour with a thicke substance and a feauer, and of the cure of the dropisie.



Rine rumish of colour, thicke or thickish, obscure and darke, signifies flegme & dropisie, which commeth of cold and moist distemperance of the Liuer: and such obscure colour doth signifie, that long time this disease hath been in breeding, and that in the same bodie it hath been long ingendring, so that it hath left very little naturall heat and spirits in the bodie. For the cure of this sicknesse, it shall bee necessarie to vse great abstinence, but speciallie from drinke, and from broths, boyled Porke, Pigs, and all other meats that yeeld moistnesse, and specially from fish and fruits, from egges, &c. Except it be when hee shall take laxatiue medicines, let him eat boyled, fried, and roasted meats, let him vse to purge with this following.

R. The

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Rx. The barke of the Elder, and of the flowers of the same, and distill a water from them, then take Spikenard, Squinantum, Calamus Aromaticus, Cassia, Annis seed Fennell seed, of euery one ℥.j. make these in a powder, and temper part thereof in the water, and take thereof morning and euening.

Then purge with *Benedicta laxativa*: after, bath in bathis wherein is much Elder, Walwort, Camomill, Peniriall and Sage, and let him sweat in a hot house, or in an Ouen, or in the sand of the sea, or in some naturall bath: and let him drink the iuice of Celondine, or the water of Celondine in Wine, for it is excellent good, and so let it to bath in sea water, and let him sweat.

CHAP. XXII.

Of red rumish colour, thicke, with a feauer, and the cure of the Lytargie.



Rine rumish with a continuall feauer, doth signifie a Lytargie, which is an impostume in the hinder part of the head: the signes thereof are these; the eyes are alwaies heauie and sleeping, and can hardly bee kept waking, and

the Patient loueth to lye with his face vpward. For the cure of this disease, vse this medicine following:

An ointment.

Rx. Of the iuice of Purslane, white Vineger, and Oyle of Roses, with Waxe as much as will suffice. Make your ointment according to art, and annoint the hinder part of the head.

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A Glyster. Dissolve in the common decoction for glysters, which shall bee shewed hereafter, *Benedicta laxativa*, ℥.j. and vse it often as need shall require: then rub the extreame parts with salt water and vinegar strongly, or with salt and vinegar. Doe this euery day without letting, for three daies together: after this annoint the head on the hinder part thereof, with this oynment following.

R. The iuice of Smallage, the iuice of Rue, of Castorium in powder, of euery one ℥.ij. Waxe and Oyle, as much as will suffice. Then smell to Asafetida & Galbannum: vse these siues daily.

Lastly vse ruptories, which we must lay to the hinder part of the head, as followeth:

R. Mustard seed, dry Figs, ana. ℥.j. Cantarides, ℥.j. Incorporate these together with strong vinegar, &c.

CHAP. XXIII.

Of the vrine white in colour, thinne of substance, and with a feauer, with the cure of the phrensic.

Phrensic.



Y ou shall vnderstand, that in a feauer continuall of colour, the vrine may appeare white and thinne for three causes: either because rawe humours doe rule about the liuer and veines; or because the liuer is stopped, especially about the outward part thereof, so that choler cannot passe to the veines or wayes of the vrine; or because that choler is wrapt vp into the braine and sellers thereof.

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thereof. The signes are, much watching, lacke of sleepe, ^{Signes.} blacknes of the tongue, coldnes in the extreame parts, the hands trembling, great heat in all the parts of the bodie, but cheefely in the head.

In the cure hereof, first shaue the head, then lay a linnen cloth made wet in the iuice of Lettice, Houfleeke, Vineger, and Rosewater, made warme : this is to coole and driue the matter downward. And to prouoke sleepe take this following :

℞. *Cassia lig. Opium*, the meale of Popie, mixe these with Rosewater and Vineger, make a plaister, lay it to the forehead and temples, then annoint the nostrils within with Oyle of Roses, Violets, and water Lillies; and smoke the head with the decoction of Willow leaues, the leaues of white Vines, and the meat of Gords and Cucumbers and Myllons : then take a mollifying glyster as followeth.

℞. Of Mercurie, Mallowes, Coleworts, the seed of Fenygreeke, and Lintseed, Barlie, Oyle of Violets, *Cassia fist.* put to it Salt, Honie, & the electuarie of the iuice of Roses laxative. This done, after three dayes, take a whelpe, slit it in the midst of the backe, and lay it hot to the forehead, or forepart of the head, & when it waxeth cold, take it away, and lay to another. And for the want of whelpes, take pigeons, chickens, or yong kitlings. After these, take and make this decoction following, and lay it to the forehead.

℞. Of Camomill, Betonie, Melilot, Featherfue, Penyriall, Cumin seed, boyle these well, then put to it Castorium, and the iuice of Smallage, wet wooll herein, and lay it to the forehead, (but a sponge is better) lay it to warme : you may renew it often, and at last lay

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lay the substance vpon wooll, or vpon a wollen cloth warme. Bleeding at the nose is wholesome in this sicknesse.

CHAP. XXIII.

Red, reddish, or somewhat Citronelike.

Of the colour subcitrine, yusse, subrusse, thicke or thickish, and the cure of them, as followeth.



LI these colours with a substance meanly thinne, doe betoken a feauer of fleagme, that is. sower or sharpe: if it bee sometimes more thicke, they signifie choler vitrine: if it bee more thicke, it signifieth choler citrine: if it bee very thicke, it signifieth salt fleagme: if it bee more darke, it is a feauer: the more rumish the more fleagme; the mote high in colour, the more choler or bloud. Note also, that thickenesse commeth of fleagme, and thinnesse of choler or melancholie. Wherefore vrine subcitrine, and meanly thinne in substance, signifieth dominion of fleagme, which is sower: and this may bee either with a feauer, or without. If there bee a feauer, it doth begin with cold, by reason of the melancholie; and there can be but small heat, by reason of the fleagme. The cure is that you doe first digest the matter with these things following.

Re. *Oxy. sacchara. comp.* and syrrup of Fumitorie.

Purge with these following.

Re. *Dia Sene, dia Boraginis, Hierapicra,* acute it with *Lapis Armenius,* and with *Esala.*

The

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The same colour being more thicke, doth signifie choler vitrine, which is another humour compounded of a little choler and much flegme, by reason of the choler. The vrine is high in colour, and by reason of the flegme it is somewhat thicke, and it hath all the tokens that feauers of choler hath, but not so sharpe. This note, that the humour that is adust or burnt, is turned into color *Prassinus* and *Aeruginosus*: but these two last kinds doe sildome putrifie, or neuer, yet it is not vnpossible but that they may putrifie.

The cure of these two *Aeruginos* & *Prassinus*, is first to digest the matter with these following.

Rx. Oxy, sac, compos. syrrop of Violets, syrrop of Sorrell, and *Oxymel Simplex*, &c.

Then purge with this following.

Rx. Hierapitra, electuatic of the iuice of Roses laxat.

CHAP. XXV.

Of the saltnesse and sweetnesse of flegme.

Rine Citrine in colour, and yet more thicke in substance, signifieth the dominion of choler Citrine: and this vrine is caused of equall mixture of choler and flegme. And when there is a feauer, the whole vrine is more high in colour, but it is darke, and there are other accidents, such as bee in a Tertian. Now for the cure of this choler Citrine, and of the feauer Tertian, digest the matter first with these things following:

Rx. Syrup of Violets, syrrop of Ninifers, syrrop of Fumitoric, ana.

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Purge with these things following.

Rx. *Oxy. laxatiuum. Hierapicra.*

Somewhat
Lemonlike,
reddish, or
red.

If Urine bee subcitrine, subruffe, or ruffe, with a little more thicknes of substance, it signifieth that salt flegme beareth rule, which commeth by reason that some of the flegme is burnt, and the choller doth make it high coloured. If it commeth of flegme, it is more rumish and thicke, if the colour come of blood, it is yet more high in colour.

Salt flegme.

Now shall follow the cure of salt flegme, first digest the matter thus:

Rx. Syrrup *Acetosus*, syrrup of *Violets*, syrrup of *Fumitoria*, *ana.*

After you haue vsed this syrrup for foure or six dayes, the matter being digested, then purge with these things following.

Rx. *Oxymel laxatiuum*, acute it with *Manna*, and with *Cassia Fistula*.

Sweet
flegme.

Urine ruffe in colour with a very thicke substance, doth signifie that sweet flegme beareth rule, or hath the dominion: and if it bee without a feauer, the colour is more rumish: and if it be with a feauer, it is more darke and cloudie, and there is stinking matter, with belching of the stomach, and it is not without paine of the head, and most troubled in the night: digest the matter as followeth.

Rx. *Oxymel comp.* Syrrup of *Borage. ana.*

Then after it is digested, purge as followeth.

Rx. *Hierapicra*, *Manna*, and *Tamarinds*.

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CHAP. XXVI.

Of the impostume of the Lungs.

Rine more thicke and blewish vpward ouer ^{Impostume} ^{of the lungs} all, doth signifie *Peripneumonia*, which is an impostume in the Lungs, whose accidents and signes are these: a continuall feauer, but not very sharpe, as it is in a *Pleurisie*, greese in the breast, cheefely on the left side, rednesse about the iawes, and a weake and soft pulse. The cure is as followeth:

First let bloud out of the veine called *Basilica* on the right arme, then the next day make incision on the same veine on the left arme: if it shall bee needfull, let bloud againe on the left arme on *Mediana*: then vse these things following.

R. Syrrup of Maidenhaire, of Endiue, *ana. lb. ss.* of Succorie $\mathfrak{z}$. iij. the foure cold seeds, *ana. ℥. j.* Licoras mundified, Barlie mundified, Raisons mundified, *ana. ℥. ss.* Honnie, $\mathfrak{z}$. iij. Sugar, *lb. j.* Make your syrrup according to art: after annoint the Patients brest with this ointment following.

R. Fennell seed brused, Lint seed brused, marhe Malloves, and their roots, the leaues of Bearefoot, boile these well in water, then stampe them, lastly put to them Butter vsalted, stampe them again, and straine them, and put to it fiesh swines greace, and make it vp according to art. Then vse good diet, with bread and broths made of Barlie or Oatmeale, & Almondmilke, Chickens broth, wherein the foure great cold seeds be sodden.

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CHAP. XXVII.

Of the vrine that signifieth the fevers Hemitritean, and of the cure of them.



He vrine that is russe or subrusse, meanelly thicke and blewish, signifieth the lesse Hemitritean; if it be more red and more blewish, it signifies the midle Hemitritean; if the vrine be sometimes somewhat reddish, sometimes whitish, sometimes thicke, and sometimes thinne, it signifieth the great Hemitritean fever. You must note, that some hold and say, that there be foure kinds of Hemitritean fevers.

^I
The first is compounded of a Quotidian and a Tertian that is separated.

²
The second is of a Quotidian and a Tertian that is not separated.

³
The third is of a Quotidian not separated, and the Tertian separated.

⁴
The fourth of a Quotidian separated, and a Tertian not separated.

Galen 2. de Cris. But comonly the best learned count but three, as these.

The first kind is a Quotidian not separated, and a Tertian separated.

The

The iudgement of Vriners.

The second kind is a Tertian not separated, and a Quotidian separated.

The third kind is a Quartane not separated, and a Tertian separated.

Wherefore if you will perfectly learne to know these compound feauers, you must first learne to know them as they be simple, which (as *Galen* sayth) be onely three. One is of choler, another of fleagme, and the third of melancholie: for that which is ingendred of bloud, is not a simple feauer.

The prognostication of these feuers Hemitritean.

The first of these will soon turne to a Lyrargie, except you take good heed.

The second will soone to a Phrensie.

The third will soone to death, except God worketh by miracles, more then by the force of medicine.

CHAP. XXVIII.

Of the curing of the Hemitritean feuers.

The cure of this Hemitritean compound feauers, it shall bee good for you in the first to take a glyster, in which of these you see fleagme to haue most dominion, then put most of *Hierapicra*, and the lesse of *Cassia*. If you see that choler hath in the feauer dominion, put into your glyster most *Cassia Fistula*, and lesse *Hierapicra*: if the humors be equall, then

Prognostication of the Hemitritean feuers.

The iudgement of Vrines.

then let them bee equally mixed after the glyster hath
beeue giuen and ministred, then giue a Vomite, as fol-
loweth:

Vomit.

Rx. Of the decoction of Raddish rootes, and syrrup *Acc-*
tosas.

If fleagme beare rule, put most of the decoction of
Raddish: if choler beareth rule, put most of the syr-
rup: if the humors be equall, mixe then your deco-
ction and syrrup in equall portions.

Now shall follow the cure of the first kind, where
choler is corrupt without the veines, and fleagme with-
in the veines.

Know you now this, that no man can heale com-
pound seauers but with compound medicines: and be-
cause in this seauer there is most of fleagmaticke matter,
therefore we do vse such things as will cut, as the roots,
seeds, and hearbes following:

Syrrup.

Rx. Of the roots of Smallage, Bruscius, Sparage, Grasse,
ana. 3. j. of Endiue, Succorie, *ana. 3. ij.* of the great
four cold seeds, *ana. 3. j.* of Roses 3. lb. the barke of
the Citron 3. ij. flowers of Borage, Violets, water Lil-
lies, *ana. 3. ij.* Licoras scraped, Wormewood, *ana. 3. lb.*
Spodium, Camphyre, gr. iiii. Vineger, 3. ij. Sugar lb. lb.
Make of these a syrrup according to art. After that
you haue vsed this syrrup, and digested the humour,
purge it thus with these following:

A decoction
to purge.

Rx. Flowers of Borage, Violets, the rootes of Poly-
podie, Agarike, Turbit, Annis seed, *ana. 3. lb.*
to make a decoction, wherein dissolue *Cassia Fistu-*
la, 3. j. of Rubarbe, 3. ij. of the seed of Endiue, of
Spikenard, *ana. 3. j.* Giue this to the Patient in the
morning.

Also

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Also take Roses, Violets, the flowers of water Lillies, Camomill, of each $\mathfrak{z} . j .$ the barke of the Citrine, $\mathfrak{z} . iij .$ Camphyre, gr. vj. Sanders $\mathfrak{z} . ij .$ Make that in powder that is to be made in powder, mixe them together, and put them in a bag, sprinckle them with Rosewater and Vineger, let them smell thereto, because this sicknesse is like to the plague, both for the diuersitie of the matter, and for the venome of the effects, &c.

A powder of
sweet sauour
against in-
fection.

A quilt for the Stomach.

Take the flowers of Roses, of Wormewood, of Sanders, all three sorts made in powder $\mathfrak{z} . ij .$ put them in a cloth quilted, sprinckle it with Rosewater and Vineger, put it vpon the stomach warme.

A bag or
quilt for the
stomach.

A Fomentation.

Then foment the extreame parts of the bodie with water, wherein hath beene sodden Roses, Violets, water Lillies, Camomill, Penitriall, Baulme, and such like. And know you well, that these remedies are good for these kinds of Hemitritean feuers, except it bee most of choler, then put to these receipts more cold things.

The middle Hemitritean.

Now shall follow the cure of the second part or middle Hemitritean feauer: when there is more choler then fleagme, vse this syrrup following to digest the matter or cause:

Rx. Of the rootes of Smallage, $\mathfrak{z} . \beta .$ of Endiue, of both kinds of Succorie, of Purslane, of Maidenhaire, *ana* m. ij. foure great seeds, Bruscus, Sparage, *ana* $\mathfrak{z} . j .$ red Roses, the flowers of water Lillies, and of Violets, *ana* $\mathfrak{z} . j . \beta .$ of Licoras scraped, $\mathfrak{z} . \beta .$ Spodium, $\mathfrak{z} . iij .$ Camphyre, gr. vj. Sanders $\mathfrak{z} . j .$ the barke of the Citrone $\mathfrak{z} . j .$ of Sugar, $\mathfrak{lb} . v .$ make a Syrrup.

K

After

The iudgement of Urines.

After the vse of this syrrup, that the humour be digested, then purge as followeth.

Rx. Flowers of Roses, Borage, and Violets, *ana.* ℥.j. of Turbit and Agarike, *ana.* ℥.iij. Annis seed, Endiue, Succorie, and Mellons, *ana.* .℔. make a decoction, and therein resoluē *Cassia Fistula*, *Tamarind*, & *Manna*, *ana.* ℥.vj. Giue this in the morning.

Of the cure of the great Hemitritean feuer, in the first part let vs turne vnto God, with the Prophet, with fasting, praying, and alms deeds, for if God doth not put to his holy hand aboue nature, death is at hand. The remedie is this Syrrup following.

Rx. The iuice of Borage, Buglosse, and Fumitorie, of each ℔.ij. the foure great cold seeds, the seeds of Endiue, Bruscus, Sparage, Sorrell, *ana.* ℥.j. Sanders, ℥.j. Licoras, Spodium, Roses, *ana.* ℥.iij. the flowers of Borage, Violets, water Lillies, and the leaues of Sene, *ana.* ℥.ij. Sugar, ℔.ij. Make your Syrrup according to art.

After that you haue digested, purge as followeth.

Rx. Of the flowers of Borage, Violets, of Thyme, and the leaues of Sene, *ana.* ℥.j. make a decoction, wherein draw *Cassia Fistula*, ℥.j. *Lapis Armenie*, nine times quenched, &c. ℥.j. Make it vp in a potion according to art. Minister this in the morning.

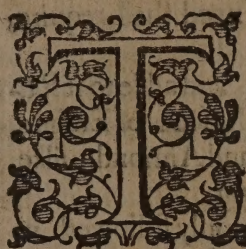
Note, that those medicines last before in the middle Hemitritean feuer, are expedient in this case.

CHAP.

• The iudgement of Vrines.

CHAP. XXIX.

Of the vrine Citrine in colour, and thinne in substance, with
the cure of a Tertian.



His vrine signifieth, that choler hath the dominion and rule: if the vrine be darke, then it betokeneth a true Tertian feauer, caused of red choler, mixed with other humors. And this happeneth most to yong persons in time of Summer, for otherwise it is not a true Tertian, although it come of red choler. For choler when it is putrified in the veines, causeth a continuall feauer: when it putrifieth without the veines, it maketh a Tertian: if it putrifieth in two places, it maketh a double Tertian. Note that a Tertian beginneth with rigour, as if one were pricked with needles, and it commeth soone to the state, & is ended with a vaporous sweat.

The cure.

Rk. Of Endiue, Succorie both kinds, ana. $\mathfrak{z}$.iiij. the foure cold seeds, ana. $\mathfrak{z}$.j. flowers of Borage, Violets, water Lillies, ana. $\mathfrak{z}$.ij. red Roses, $\mathfrak{z}$.b. Sugar. lb.j. Make your syrrup according to art. The matter digested, purge it as followeth:

A Glyster.

Rk. Violets, Mercurie, ana. m.ij. Oyle of Violets, $\mathfrak{z}$.ij. boyle and make your decoction, then straine it, dissolue Castia Fistula, Tamarind, ana. $\mathfrak{z}$.j. Oyle of water Lillies, $\mathfrak{z}$.ij. Make your glyster.

The iudgement of Urines.

Or this Glyster.

Rx. Flowers of Borage, Violet leaues, *ana.* ℥.j. Prunes the number of thirtie, the foure cold seeds, of Rubarbe, *ana.* ℥.℞. Make your decoction, in which dissolue *Cassia Fistula*, *Tamarind*, *ana.* ℥.℞. Make your Glyster with Oyle of Neates feet, and Butter, *ana.* ℥.iiij.

After the vse of the Glysters, if need shall require, purge thus :

Rx. Of the syrrup afore for digestion, and adde to it Rubarbe, and Agarike, *ana.* ℥.iiij. the seeds of Endiue, Spikenard, *ana.* ℥.j. Barlie water, and Almond milke, *ana.* ℥.iiij. Giue this in the morning.

If there be great thirst, as commonly followeth in this seauer, then take of the foure cold seeds, pill them, boyle them in faire water with gum *Dragagant*, stamp them strongly, putting thereto a little vineger, & let the Patient drinke thereof in his fit, &c.

Note ye, that if you doe giue the iuice of Plantine to drinke before the fit three times, it cureth all Tertian feauers.

The seeds of Nettles, stamped with salt, and laied to the arme hard by the wrists, cureth all Tertian feauers.

CHAP. XXX.

Of the vrine Rube or red in colour, and thicke in substance, with the cure of the Causon or burning feuer, which commeth of bloud.



Ifst you shall vnderstand, that this kind of feauer, is of two parts that commeth of bloud, the one is of bloud putrified, and the other is of bloud not putrified. The first is called *Synochus*, the

The iudgement of Urines.

the second is called *Synocha*: of these feauers there bee three kinds, the first is called *Augmaſtice*, the second is *Augmaſtice* called *Perangmaſtice*, the third is called *Homotena*. The generation of these feauers is much repletion, idleness, much eating of fruit, much gluttonie, the want of Exercise, too much venerie, too much stopping of the pores, too oft letting of blood. *Augmaſtice* doth happen for the most part to end with death, and specially when the urine is *Inopous, with the tongue blacke, and drie. *Homotena* doth signifie death, &c.

Galen 2. de
Crisi. & diff.
Februm.

* A colour
like blacke
wine.

The cure.

First let blood on the veine *Basilica*, on the right arme, then on the veine *Mediana*, on the same arme. Stay not for a good day to let blood, least the Patient bee dead before the good day come. But if you cannot let blood, then prouoke bleeding at the nose. Then take Endiue, Succorie, Lettice, Maidenhaire, Rosemarie flowers, of Polytrichum, *an. ℥. iij.* of all the cold seeds, *ana. ℥. ij.* Violets, the flowers of Borage, Buglos, and of Gilliflowers, of euerie one *℥. iij.* of Barlie *℔. ℔.* make a decoction of three pound till it come to one, dissolue in this *Cassia Fistula*, *℥. j.* Oyle of water Lillies, *℥. iij.* make your Glyster.

A Glyster.

A Ptisane.

Rx. Of Barlie, *℥. viij.* of Licoras brused, *℥. ij.* of Borage, of Buglosse, and the cold hearbes, boyle it according to art, adding of vineger, *℥. ij.* drinke it, &c.

To purge.

Rx. Of the Ptisane aforesaid, *℔. j.* resolue therin *Cassia Fistula*, *Manna*, and *Tamarind*, *ana. ℥. ℔.* of vineger, *℥. ij.* of Sugar and Penidie as much as is sufficient. Giue this in the morning, let him vse a good diet.

The iudgement of Urines.

CHAP. XXXI.

Of the colour citrine, subruffe, and rubicund, thinne, and of the cure of the Causon feauer.

Causon is a
continuell
feauer.



His vrine in a young man that is chole-
rike, in Summer, or in the beginning of
Haruest, when he hath watched, runne,
or laboured, or such like, it is a signe of
a Causon feauer, of red choler putrifi-
ed in the stomach and small veines next
the heart. Know ye, that salt flegme putrified in the small
veines next the heart doth procure the same.

The cure hereof is, first vse to draw bloud, secondly
vse this glyster, thirdly quench thirst, &c.

The Glyster.

Rx. Of the decoction of Violets, Mallowes, Endiue,
Mellons, Mercurie, Succorie, Lettice, the foure cold
seeds: dissolue in this decoction *Cassia*, and *Tama-*
rind, ana. $\mathfrak{z} . j$. Butter, or Oyle Oliue, $\mathfrak{z} . iiii$.

To procure sleepe.

Lay vpon his temples a cloth wet with oyle of *Roses*,
water of *Roses*, Vineger, the leaues of *Mandrake*, of
Dmale, and the meale of the seed of white Popie, and also
womans milke.

To quench thirst.

If the Patients bee very drie, as most commonly
they bee, giue cold water, whetein is mixed the syrrup
of Violets, of Popie, and a little Wine of Pomegra-
nats, giue a good draught.

The iudgement of Urines.

A Syrrup to digest.

Rx. Water Lillies, Liuerwort, Purflane, Lettice, waterlintels, called Duckes meat, *an. ʒ. iij.* the iuice of Mellons, Gourds, the foure great cold seeds, water Mints, *in iube*, Sebesten, white Popie, *an. ʒ. ij.* Sugar, *lb. j.* Penidie, *lb. ʒ.* make your syrrup.

Purge it thus.

Rx. The flowers of Borage, Violets, *an. ʒ. ij.* Make a decoction, wherein dissolue *Cassia Eistia* and *Tamarinds*, *an. ʒ. vj.* Giue it in the morning, vse Barlie water for your drinke.

CHAP. XXXII.

Of the colour Chianos, with contents like lumps of filth, and the cure of the vlcer of the bladder.



His colour Chianos, is a colour as though white and blacke were mixed together. This vrine with the foresaid contents, be- tokeneth the vlcer of the bladder. The signes of this disease is the strangurie, paine about the share, pricking, burning, and biting, when he maketh water.

The cure is to prouoke vomit, to let bloud on the vein *Saphena*, bath him in the water wherein the cups of *Akornes* haue beene sodden. Also take of *Emets* or *Pis- mires* brused and sodden in Wine, and the iuice of *Plan- tine*, being drunke, is a soueraine medicine. Make of the cups of *Akornes* plaisters, with *Lintseed* oyle, and lay it to the share; also vse *Dia dragagantia frigida*, which is ve- ry good in this case. To drinke the milke of a sheep, goat, or cow, is also good.

CHAP.

CHAP. XXXIII.

Of the colour Inopous, like unto blacke wine, and of the cure of
the impostume of the Liuer.

IF it doe come of a hot cause, first let blood in
the veine *Basilica*, on the right arme: if you
cannot find that veine on that arme, goe to
the left side: and if you cannot find it there,
then open the veine *Mediana* or *Saphena*, which of them
do best appeare. Haue regard euermore to this, that the
bodie bee neither too costiuie, nor too laxatiue: if hee
bee costiuie, giue him a Glyster, such as is before descri-
bed, &c.

That the impostume may not turne into matter, vse
this Répercussiuie following:

Repercus-
siue.

Rx. Of the iuice of Mellons, Gourds, of Purslane, Rose-
water, Corianders, white Vineger, an^{ss}.j. of all the
Sanders, ʒ.ij. of Mastike, ʒ. j. Let this decoction bee
made, and let a cloth be wet, and laid to the Liuer.

In the augmenting of this sickenesse, lay to the Liuer
Wormewood and Dates beaten or stamped together.
In the state lay a plaister of Dates, Lintseed, and Feny-
greeke.

In the declining, mundifie it with Spikenard, Squi-
nantum, Calamus Aromaticus, the seeds of Endiue,
Succorie, Iuiube, Licoras, & Roses, this may be giuen
inward, and annoint it outward.

Beside these things, wee must vse in all the time of
this disease this Syrrup following, which is speci-
ally good,

Rx. Of

The iudgement of Vrines.

℞. Of Endiue, Succorie, Maidenhaire, *an. ʒ. ʒ. ʒ.* the foure cold seeds, the seeds of Endiue, Succorie, Smallage, Purslane, Bruscus, Sparage, Lettice, & Sorrell, *an. ʒ. ij.* of red Roses, *ʒ. j.* Spikenard, Squinantum, *an. ʒ. j.* of all the Sanders, *ʒ. ij.* the pulpe of Quinces, *ʒ. j.* Spodium, Coriander prepared, *an. ʒ. j.* Sugar, *ʒ. j. ʒ.* Licoras, Iuiubes, and Raisons, *ana. ʒ. ʒ.* white Vineger, *ʒ. ij.* make your syrrup.

But if the impostume be cold, hard, and knit together, first vse to the side a plaister of *Diacodium*, or make this following:

A Plaister.

℞. Of the roots of Mallowes, of Lillies, of Pimpernell, of Prunes, of Figs, Dates, of Fenigreeke, of Lintseed, of Raisons, of the leaues of Wormewood, of red Roses, *ʒ. ij.* boyle them and stampe them, and lay it on a linnen cloth.

A Syrrup.

℞. Of Germander, Saint Iohns wort, Egremenie, Stecades, Azarabacca, wild Carrets, Cost, *ana. ʒ. ij.* of Spikenard, Squinantum, Lettice, Licoras, Raisons, *ana. ʒ. ʒ.* Honie of Roses, *ʒ. j.* of Penidie, *ʒ. ʒ.* make your syrrup according to art.

Beware when the impostume is in *Gibbo*, you do not purge by stoole, downeward; and when it is in *Sima*, that you purge not by vrine: but it shall bee good to purge the matter thus as followeth.

℞. Agarike, Turbit, *ana. ʒ. j.* Aloes, *ʒ. i.* the iuice of the leaues of Wormewood, Spurge, the iuice of Mints, Mastike, *ana. ʒ. ʒ.* *Oxy. squillat.* as much as shall serue, make your pils, and if the impostume bee in *Gibbo*, put to these pils, Azarabacca, and the best Mader.

L

Note,

The iudgement of Vrines.

Note, that a hot impostume must bee dieted with Barlie brothes, and Barlie water: and cold impostumes, with the broth of Chickens, made with Water and Wine, &c.

CHAP. XXXIII.

Of the vrine that is blacke or blew in colour, and of the cure of the Iauudis.

* Vneasie or
painefull
breathing.
* Disease of
the Lungs.



His colour sheweth the Iauudis, either yellow, Greene, or blacke: the rume of the head may also make this colour. Also * *Piis* *Peripneumonia*, or *Asthma* may do the same. Also the diseases of the Liuer, as impostumes, dropies, or such like.

It may be caused of fluxe of the belly, it may also come by reason of the bladder or matrice, and likewise of the gout: and this colour for the most part signifieth death.

The cure in euery kind of Iauudis: first if the bodie bee repleat, then let bloud in the veine *Hepatica* on the right arme, or in *Mediana* on the same arme, or in *Saphena*: and vse frications and rubbings.

In all Iauudis, except there bee impostumes in the Liuer, it is good to prouoke vomit with the middle barke of the Elder, or with the iuice of Rapes, putting *Oxymel squillatic*. or *Oxymel diureticum*, or Syrrup *Acetosus*. Note, that in these maladies or sickeneses, one medicine is not ynough: for sometimes wee must vse hot medicines, and sometimes cold, sometimes medicines that make thinne, and sometimes to make thicke. Wherefore

The iudgement of Vrinis.

fore vs this syrrop, of what cause soeuer it commeth, which will be very profitable in any cause:

R. Of Endiue, Purslane, Succorie, Lettice, Oxetongue, Violets, Liuerwort, Maidenhaire, Sorrell, Shepheards purs, *an. ʒ. j.* the foure cold seeds, the seeds of Fenell, of Bruscus, Sparage, *ana. ʒ. j.* red Roses, *ʒ. ʒ.* Barberies, Sumake, Sanders, *ana. ʒ. j.* white Vineger, *ʒ. ij.* Camphyre, gr. *vj.* Sugar, *lb. j.* of Penidie, *lb. ʒ.* Make your Syrrup.

Purge with *Dia Papauer*, *Oymel laxatium*, or *Triseria Saracena*, with Mirobalans.

If there be great heat in the Liuer, & little stopping, lay to the Liuer the iuice of Lettice, Mellons, or Cucumbers, Rosewater, Vineger, and the powder of Sanders. If the Iaundis come of a hot cause, let bloud on the Liuer veine, first on the left arme, and after on the right, &c.

In all Iaundis of a cold cause, if there bee windinesse and no hardnesse in the liuer, take this medicine, if there be not a feauer nor hard impostume:

R. The roots of Capers, of Mader, of Gentian, Radish, Squilla, Fenell roots, Parsly, Bruscus, Sparage, *an. ʒ. j.* Infuse them in strong Vineger a day and a night, then take Egremonic, and Harts tongue, *an. ʒ. ij.* Spikenard, Calamus Aromaticus, Annis seed, Fenell seed, Licoras and Lettice, *an. ʒ. ʒ.* make a syrrop with Sugar and Penidie.

Purge with this following.

R. *Dia Sene*, *dia Boraginis*, *an. ʒ. ij.* *Pilij rufi*, mixe them, & make pils, and giue three or foure before supper.

Against this infection comming of choler, the skin being coloured:

L ij

R. Of

The iudgement of Urines.

R. Of Tarmarike, ʒ. ij. of Saffron, ʒ. ij. of the drie roots of Celondine, ʒ. i. Mix them, and vse part of this powder morning and euening in conserues of Roses.

Or for lacke of the foresaid medicine, take this following.

R. Of the iuice of Raddish, of the iuice of both Celondines, ʒ. ʒ. j. Mixe them in white VVine, drinke these morning and euening, with Sugar, & in three daies it will take away the foresaid infection.

After the bodie is purged, as is aforesaid, bath and wet in some Stooke, &c.

Of stinking
of vrine.

Of the stinking of Vrine. First note, that the stinking of Vrine not at all, is an euill signe; but first stinking, and after not stinking at all, and the Patient feeling ease, and the sicknesse ceasing, it is a good and laudable signe. But if the sicknesse ceaseth not, it is an euill signe: the reason is, for that the naturall vertue is so weake, that it is not able to worke vpon the matter of the sicknesse.

CHAP. XXXV.

Now will I speake of the contents of the vrine, which bee in number twentie, and first of Nubecule, little clouds.

Graines.



Small grains
that flie vp
and downe
the vrine.
Fulnesse of
the stomach.

Nubecule bee certaine graines gathered together, like vnto a white cloud, vnder the Circle, which doth signifie for the most part a stricnesse of the breast.

There be likewise certaine small graines, which goe or flie vp and downe in the vrine, these for the most part signifie fulnesse of the stomach: and

and this signe is within
 der the Circle, grain
 full of wormes, and

There is in vrine oyline
 manner of halfe a Circle, and is
 in red and thicke vrines; if such oylineffe appea
 nifieth vomit, or at the least disposition to vom
 heauinesse of the breast, and fulnesse of the
 and these rules neuer faile. And further note ye, if
 vrine be fat in the bottome, cleare in the middest, and red Feuer Quar-
 aboute, it betokeneth the feauer tane.

There doth likewise appeare in vrine filthie matter, Filthy matter
 which commeth from the Lungs, and sometimes from in vrine,
 the Liuer; and it may come from the breaking of some
 impostume; but for the most part it commeth from the
 vlcers of the bladder, or the reines, or from some of the
 passages of the vrine: then the vrine is troubled in the
 bottome, and it stinketh, and hee hath paine in the lower
 parts, and specially in the parts aforesaid; when he ma-
 keth water, and cheefly in the end of the yard, and com-
 monly there is with this the Strangurie, which is hardly
 or neuer to be cured, vnlesse it be in the beginning: if it
 come from the reines, then you shall haue paine in the
 small of the backe: if from the Liuer, then the paine is
 on the right side: if it come from the Lungs, the paine
 is in the breast, with a cough, and the breath stinketh.

Raw humors are a content in vrine, which is knowne Raw humors.
 thus: If the vrine after the casting, fleet full of grauellie
 motes, which come of the residence or middle region,
 then say that the bodie is full of raw humors: and if the
 raw humours or these motes bee in the higher part of
 the vrine, it betokeneth a strait head, or straitnesse in the
breast,

of the splene, if they
it doth signifie
the guts, wind in
doe come of excesse of
it bee in the bottome of the vrine,
paine is in the reines, and sometimes in the
without a feuer, betokeneth waste of the
about the fundament: but if there appeare fat-
nesse, and it be a feuer, it signifieth wasting of the whole
bodie: which feuer is called the feuer Hectike, which is a
Consumption. In the first part of this feauer, the fat or
oyle houeth aboue, as it were fat of broth. The second
spice, all the whole vrine is fat or oylie: the third spice of
the Hectike feuer, is thicke ouer all, fat as oyle: if you
powre part of this vrine on a marble stone, it sheweth as
it were Oyle, this is incurable.

Vermine
contents.

Vermine contents be those that bee like branne, and
sometimes round, as the scales of a fish. If these appeare
in an Axis or feuer, they betoken the first spice of the
feauer Hectike: if they doe appeare like bran that hath
part of the flower, then it is the second kind; if there doe
appeare contents like to the first, but beeing greater in
the vrine, it sheweth the third kind of the feuer Hectike:
if these be all white, the grauell red, it sheweth the stone
in the reines of the backe: and if it bee hard and great, it
sheweth the stone in the bladder: if the grauell bee red
and nesh, it doth signifie burnt bloud in the Liver.

Burnt bloud
in the liver.

And in this you must alwaies vnderstand, that the
stone is ingendred in the reines and bladder: if it come
from the bladder, the grauell is white, and there is paine
about those parts: when it is red, it sheweth that it is in-
gendred

The iudgement of Vrines.

gendred in the reines of the backe, or kidnies, and there is great paine in the small of the backe. Note ye also, if grauell goe away, and the Patient doe find no ease, it sheweth that the stone is confirmed. Also know ye, that if the grauell goe away, and the paine goeth away likewise, then it signifieth that the stone is broken, and breaketh away.

Haires in the vrine, signifie grosse slimie humours, and matter in the hollownesse of the veins, and they are commonly in the vrine of them that feed vpon grosse meat, as saith *Galen*, which if they bee long and small, if there be an Axis, it betokeneth wasting of the bodie: if with the Axis or feauer beea fluxe, and these haire appear, it betokeneth death.

Of contents in the vrine, which bee like Wheat grossely beaten: these contents signifie burning of humours, or of the flesh, but not of the soluble members, as some thinke, because they bee so grosse and thicke. If these contents do appeare in an ague or in a feauer, they signifie that the infirmitie will be long. But *Galen* sayth, That if these contents doe appeare in a feauer, they betoken death, or that death is at hand: if hee liue, hee shall scape hardly, and it will bee long yer that hee recouer.

If in the vrine there appear small mores that be white and round, like the washing of starch, it signifieth the gout, both in man and woman.

If Sperme or the seed of man do appeare in the vrine, it sheweth that nature goeth from a man against his will or he not knowing thereof: or it may come when a man hath committed the act with a woman, sometime when the Spermatike veines are repleat much.

Haires

Wheat grossely beaten.

Like washing of starch.
Small, white, and round.

Sperme.

If

The iudgement of Vrine.

Ashes.

If there appeare ashes in the vrine, and the vrine bee white of colour, with resolutions blacke or blew, being in the bottome, it signifieth the Hemitodes. Further, if the vrine be low of colour, and the contents bee blacke or blew, or purple, it sheweth stopping of the flowers, and these contents doe signifie euill disposition of the Splene, Fundament, or Matrice.

CHAP. XXXVI.

Of the complexions of Vrine.

Complexions of vrines



If the vrine bee thicke and red, then it is bloud: if it bee red and thinne, it is choler: if it bee thicke and white, it is fleagme: if it bee white and thinne, then it betokeneth melancholie. Also if it be sweer, then it is bloud: if it be sower, it is choler: if it be white without saubur, fleagme: if it be salt, it betokeneth melancholie.

Hypostasis.

Hypostasis of Vrine, is of fūe considerations: the first must bee white, which colour signifieth good digestion: sometimes it is red, then it signifieth long sickness, as before: sometimes it sheweth greene or blew, then it signifieth putrification: sometimes blacke, then it betokeneth death.

Secondly it ought to be equal, and then it signifieth perfect digestion without wind.

The third, that it doth appeare daily in good forme, and not one day well, and another day ill; or one day some, and another day none at all, for this is an ill signe.

The

The iudgement of Urines.

The fourth is, that the fashion is that it must be broad beneath, and narrow aloft, in manner of a Pine apple. This doth not hold in all men one manner of quantitie; for in whol men it is not so much, as in those that bee sicke, except in cholerike men, where nature is strong, and the time of the yeare hot.

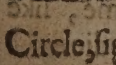
The fift is, that you doe consider the place where the Hypostasis should rest, that is alway the bottome. For if it houe aboue the bottome, it signifieth that the bodie is full of wind: if the Hypostasis bee blacke, it is the worse, because blackenesse doth signifie putrification. But you must note, that when it swimmeth aboue, it signifieth some heat that resolueth the matter into vapors. And know ye that the Hypostasis that hath these five conditions, is the right Hypostasis.

CHAP. XXXVII.

Here followeth a breese discourse of certaine colours of urines, (which I haue before at large touched) with the signification of euery urine, according to the colour and the contents in the same: which I haue set in the last part of this my booke, to quicken your memorie in the former, not without profit to the gentle Reader, as shall appeare following.



I Rine fat and troubled, betokeneth a burning feauer, that commeth of choler.



V Urine red and thicke over all, with a blacke Circle, signifieth sicknesse over all the bodie.

M

Vrine

The iudgement of Vrines.

3
Vrine that is white and thinne, and little in quantitie,
sheweth cold in the bodie.

4
Vrine cleare, with a blacke Circle, signifieth that the
sicke man hath the Prylike.

5
Vrine red and thinne with a bright Circle, sheweth
a bad stomach.

6
Vrine thinne, and somewhat greene aboue, betokeneth
a cold complexion, and if it sheweth blew aboue in
the casting, it is the Prylike.

7
Vrine thin, and if it sheweth blacke aboue in the casting,
betokeneth great losse of nature.

8
Vrine thicke and troubled like horse pisse, signifieth
head ache.

9
Vrine fat in the bottome, white in the midst, and
red aboue, sheweth a feauer Quartane.

10
Vrine that is fat like flesh, and hath dregs in the
bottome, as shadding, signifieth the dropsie of
cold: but if it bee as Whey aboue, cleare in the midst,
and shadding beneath, it signifieth a hote
dropsie.

11
Vrine that hath blacke dregs in the bottome, like
gobbers of coles, signifieth wormes in the bodie.

Vrine

The Iudgement of Urines.

12

Vrine that hath blacke contents, small as mores in the middest of the vrine, signifieth an impostume vnder the side.

13

Vrine that hath contents like shauings of parchment in the bottome, signifieth the stopping of the reines and the pipes of the Liuer.

14

Vrine that is blacke and greene of colour, with long white contents in the same, signifieth the Pallie.

15

Vrine that hath graines vnder the Circle, signifieth that the stomach is full of wormes, and also burning of the heart.

16

Vrine that is foule above, signifieth heat in the heart, in the lungs, and in the splene.

17

Vrine that hath contents with blackenes in the bottome, sheweth costiuenesse.

18

Vrine that is long lasting, betokeneth biting in the body, and great rheume.

19

Vrine thicke, little in quantitie, and high coloured, sheweth great burning in the body.

20

Vrine that is frothie, cleare, and little red, sheweth paine vnder the right side.

M ij

Vrine

The iudgement of Vrines.

21

Vrine that is frothie, sheweth that there is wind and paine vnder the left side.

22

Vrine as red as a Cole, betokeneth an impostume in the Liuer.

23

Vrine as red as burnt Gold, if it be Hydropike, betokeneth death.

24

Vrine in a hot feauer, one part red, and another blacke, another greene, and another blew, signifieth death.

25

Vrine in a hot Axis, blacke, and little in quantitie, fatie, and stinking, betokeneth death.

26

Vrine ouer all coloured as Lead, betokeneth a prolonging of death.

27

Vrine darke above, and cleare beneath, signifieth death.

28

Vrine that shineth raw and right bright, if the skinne in the bottome shine not, signifieth death.

29

Vrine that is thinne in substance, hauing fleeting above, as it were a darke skie, sheweth death.

30

Vrine that is drestie, stinking, and darke skie within him, sheweth a prolonging of death.

Vrine

The iudgement of Urines.

31

Vrine that is of the colour of water, if it haue a darke skie, in a feauer it signifieth death.

32

Vrine that hath dregs in the bottome, medled with bloud, betokeneth death.

33

Vrine blacke and thinne, if the sicke doe loath when hee goeth to stoole, and that hee speakes ouerthwart, or that he vnderstands not aright, if this sicknesse goe not from him, they betoken death.

CHAP. XXXVIII.

The vrines of women.



Vrine of a woman, white, heauie, and stincking, signifieth paine in the reines, paine of the mother, and sicknesse of cold.

2

Vrine of a woman that fleeteth fat aboue, betokeneth paine in the reines of the backe.

Vrine of a woman with blacke contents in the bottome, sheweth falling of her flowers.

4

Vrine of a woman with white contents in the bottome, shew much fall of flowers.

The iudgement of Urines.

5
Vrine of a woman, coloured as Lintseed, sheweth death, if she haue the fluxe.

6
Vrine of a woman red as Gold, with a waterie Circle aboue, signifieth that she is with child.

7
Marke if thou see thy face in a womans water, and shee bee without a feauer, it sheweth that shee is with child.

8
Vrine of a woman that is with child, that water shall haue some cleare strikes, the most part shall bee troubled, and the troublednesse shall bee reddish in manner of a tawnie, and this token shall neuer faile. As soone as the child hath life, if it bee a girle, the troublednesse shall draw downward, and if it bee a boy, the troublednesse will houe aboue.

9
Vrine of a woman as bright as Gold, signifieth that shee hath desire or lust to the companie of a man.

10
Vrine of a woman coloured as white Lead, if shee bee with child, it sheweth that the child is dead within her. And if shee bee not with child, and the Vrine stincke, and bee coloured as Lead, it sheweth that the mother is rotten.

CHAP.

CHAP. XXXIX.

*I will now speake a little of the Pulse, and the knowledge
of the same.*



Hen thou touchest the Pulse with thy
foure fingers, marke which finger the
Pulse striketh most strongly vnder, as
thus. If the Pulse vnder thy little fin-
ger bee feeble and weake, and so vnder
euery finger more weake, it is a token
of euill, and of death.

Contrariwise, if vnder the little finger it smite
strong, and that it bee vnder the Ring finger stron-
ger, and vnder the middle finger more strong, and vn-
der the forefinger more strong, it sheweth good.

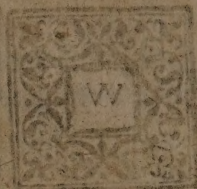
Also if you feele the Pulse vnder the forefinger,
till hee come to his stroke, and if it faile in his ele-
uenth stroke, it is a good signe: but if the Pulse bee
swift of beating, and without order, it is an euill signe,
and death is to bee feared.

Thus at this time I will end this little Treatise
of Vrines, beseeching all to whom this Present booke
shall come, to read before you iudge, and if anie
thing hath scaped for lacke of skill, or by negligence,
that if you haue more perfect knowledge, to put to
your hand to further the knowledge, or to helpe those
things

The iudgement of Urines:

things that bee amisse, and this poore and vnskil-
full writer, will submit himselfe to your good corre-
ction for the amendement of the same. So
that thereby both the Common-
wealth shall reape profit, and
your humble writer
satisfied.

Then thou touchest the Pulse with thy
four fingers, make which finger the
Pulse shalbe most strongly under-
stod, thus, if the Pulse be under the little fin-
ger be feeble and weak, and to under-
stand every finger more weak, it is a token



of euill, and of death.
Contra, if the little finger is finite
strong, and the other fingers are weak,
it is a token of good.
Also if you touch the Pulse with the
right hand, it will come to the left
hand, it is a token of euill, and of death
if it is an euill sign,
and death is to be feared.

Thus at this time will end this little Treatise
of Urines, becoming all to whom this Treatise
shall come, to read before you iudge, and it is
thing hath escaped for lacke of skill, or by negligence,
that if you haue more perfect knowledge, to put to
your hand to further the knowledge, or to helpe those
things



MOST NOTABLE

and excellent Iudicial rules of Physike, touching
the true definition and originall causes of all infirmities
*incident to mans bodie, with sound instructions when it is
best time to minister medicines, either laxative or other-
wise, with all manner of purgations.*

P Rincipally it is to bee vnderstood,
that in mans bodie bee foure natu-
rall vertues (to wit) the vertue of
Attraction, the vertue of Retenti-
on, the vertue of Digestion, and
the vertue of Expulsion. The ver-
tue of Attraction worketh with
hot and drie, therefore the medicine most answerable to
be receiued for that kind, ought to bee ministred when
D is in a signe hot and drie, as ν , $\cap$, $\ddagger$, having then no
impediment. And in the like manner those things that
should comfort the vertue of Retention, must be appli-
ed when D is in a signe cold and drie, as φ , m , and y , for
the operation of those signs is cold and drie. The things
comfortable to Digestion, must be giuen when D is in a
signe

A

signe

Iudiciall rules of Physike.

signe hot and moist, as π , α , & μ , for they worke by heat and moisture. Lastly, those things that should bee ministered vnto Expulsion, require obseruation in applying them, when Δ is in a signe cold and moist, as Θ , η , & χ , for their nature worketh cold and moist. And be alwaie very respectiue that Δ haue not impediment in any of those signes, whereby your obseruation may find preiudice.

For if a Physician be negligent in the due regard of those things formerly related, not taking heed thereto before he begin to worke, it will not seeme strange to find his labour vnprofitable, because hee working ignorantly or negligently, the vertue of the heauenly bodies doe oppose themselves against him, and his endeouours will be so farre from the Patients benefite, that they will altogether presage dangerous accidents and euents to ensue. As for example, if thou wilt make a medicine comfortable for Expulsion, and minister laxatiue, the vertue of heauen, and influence of Δ shall worke against him, causing him to bee soluble by the vertue of Retention, because he did not before take notice with the influence of Δ , what she did partake of the celestiall bodies: and therefore whosoever will giue medicines naturally, must take heed that the signe Δ is in, doe accord with the vertue of that he laboureth vpon, and that hee may presume to auoid all error. Also hee ought to looke that his ascendent be a signe of the same complexion that hee worketh vpon, making his confection in the constellation, and then it must needs worke naturally, because of the vertue that it receiued in the making, by the influence of heauen: for whatsoeuer medicine is made, it receiue as great vertue of the influence of

celestiall

Iudiciall rules of Physike.

celestiall bodies, as of the compound it is framed of.

A medicine expulsive must bee conformed to cold and moist, when D is in a signe of such disposition, as D , m , or X , and also it must be made vnder a constellation, as it is said before, and so giuen in his kind aptly and fitly, euen as all the other ought with like diligent obseruation to be.

Therefore consider well what belongeth to the operation and working of hot, cold, drie, and moist; as also for the domination that many planets haue vpon the humours which be in man. And let the Physician note the time when as the planet which hath domination of the humour, be feeble of power, and then shall not the planet bee able to ouercome and resist his medicine. As for example, if a man will auoid melancholic, hee must looke that H bee weake of force; and if hee will auoid choler, that S be of small power; and if sanguine J , &c. And note that when D and J be together, it is not good to giue purgation, for *Hali* sayth the working of the medicine is not healthfull; which is then giuen, because of drawing humours, for then the strength destroyeth the naturall working: D and J destroyeth the labour of medicine, being each to other in operation, contraries.

Ptolome sayth in his *Centilogion*, that the receiuing of medicine is good when D is in any of these three signes, D , m , X , if the lords of those signes be vnder the earth: but if the lord of the ascendent bee with the planet in the midst of heauen, then will the Patient vomit vp the medicine, and not retaine it; and the reason is, because such a moist and waterie triplicitie, as is D , m , X , doth not retaine with the inward strength of the body,

Iudiciall rules of Physike.

but hindereth operation of medicine, and sometimes will cause it to stand euen without any regiment of nature, which will turne to inward putrifaction. When D is in Ω , it is not good ministring of vomites, for then medicine is very hurtfull both for the stomach & throte, and may cause a man to vomite bloud, but purge by vomites, when D is in ν , δ , or η .

A generall rule, if you will giue medicines in due order, you must obserue that D and the lord of the ascendent bee in euen accord, as in signes alike, or of one element, that one of them be not an impediment vnto the other, and specially that your ascendent be not contrary to D , nor to the tenth house, for these must needs bee well disposed and accorded together: also to giue no medicine when D is in any bad aspect, to wit, with H , or with O , and it is to bee respected very principally, when D is in $\times$ with her equals, and not let by any aduerse signe. And if D bee in a signe moueable at the beginning of a sicknesse, that maladie shall be easily cured by medicine: but if D bee in a signe fixed, the disease is then more durable and dangerous. The best Astronomers doe generally hold, that when D with the lord of the ascendent, haue any impediment, it is dangerous, and either causeth death or sicknesse of long continuance: but when D and the lord of the ascendent are multiplied with many strengths, it is a manifest presumption of life.

But neuerthelesse to take a more assured knowledge in this point, looke what planet hath domination in the beginning of the sicknesse, and what planet at the natiuitie, for there sentence may bee giuen whether it bee good or bad. And this helpeth exceeding much, if thou

doe

Judiciall rules of Physike.

doe ioine it with other rules. Furthermore wee are to take an especiall heed to the disposition of the Patient, whether he be disposed inwardly to receiue the impression of heauen: and if not, then it is euill giuing him any medicine, vntill he be capable of it.

These be the signes that men be most afflicted in by the Planets.

 **N** Aries ♈ the breast, ♄ the belly, ♁ the head, ♊ the reines, ♋ the fat, ♌ the legs, ♍ the knees,

♎ In Taurus ♉ the bellie, ♄ the secrets, ♁ the breast, ♊ the legs, ♋ the necke, ♌ the head, ♍ the feet.

II

In Gemini ♊ the bellie, ♄ the ridge, ♁ the necke, ♊ the knees, ♋ the head, ♌ the feet, ♍ the legs.

In Cancer ♋ the secrets, ♄ the reines, ♁ the breast, ♊ the feet, ♋ the arme, ♌ the eye, ♍ the head.

In Leo ♌ the secrets, ♄ the reines, ♁ the bellie, ♊ the head, ♋ the heart, ♌ the bellie, ♍ the necke.

In Virgo ♍ the feet, ♄ the knees, ♁ the bellie, ♊ the necke, ♋ the bellie, ♌ the heart, ♍ the shoulders.

In Libra ♎ the knees, ♄ the eyes, ♁ the members, ♊ the shoulders, ♋ the head, ♌ the bellie, ♍ the heart.

In Scorpio ♏ the hanches, ♄ the feet, ♁ the head, ♊ the heart, ♋ the members, ♌ the ridge, ♍ the bellie.

Iudiciallrules of Physike.

In Sagittario ♄ the feet, ♃ the head, ☽ the hands,
☉ the bellie, ♀ the reines, ♀ the heart, ☽ the ridge.

In Capricornus ♄ the head, ♃ the reines, ☽ the
knees, ☉ the ridge, ♀ the heart, ♀ the members, ☽ the
armes.

In Aquarius ♄ the necke, ♃ the shoulders, ☽ the
heart, ☉ the members, ♀ the knees, ♀ the reines, ☽ the
members.

In Pisces ♄ the shoulders, ♃ the head, ☽ the bellie,
☉ the reines, ♀ the ridge, ♀ the legs, ☽ the reines.

What paine every Planet sheweth in his signe.
S Aturne in ♄ sheweth paine in the breast, ♃ in the
heart, ☽ the head, ☉ the thighes, ♀ the feet, ♀ the
legs, ☽ the knees.

*A rule for the life and death of a man from the day
that he falleth sicke.*

NOw when the signification shall bee betweene
the ascendent and the tenth house, thou shalt
iudge it daies and hewers from the time the
Patient fell sicke. And if the signification be be-
twene the ninth house and the seventh, iudge it months
and weekes from the day that the Patient fell sicke. And
when the signification shall bee betweene the seventh
house and the fourth, then iudge it yeares from the time
that the Patient fell sicke. Then to resolue this thing,
worke thus: Looke how many degrees be betweene the
ascen-

Iudiciall rules of Physike.

ascendent and his lord, and if the lord himselfe bee in the ascendent direct, then iudge so many daies, as by degrees shall happen betweene the ascendent and his lord: and if the lord of the ascendent be retrograde in the ascendent, then the matter is deferred till hee bee direct and goeth forth. And if the lord of the ascendent be not in the ascendent nor retrograde, then marke how many degrees of the heauens bee betweene the ascendent and $\mathcal{D}$, and marke if $\mathcal{D}$ bee swift of course, and the ascendent a signe moucable, then iudge thou after so many daies as be degrees of heauen betweene the ascendent and $\mathcal{D}$, this will explaine the effect.

But if the ascendent and $\mathcal{D}$ bee in a signe common, then iudge thou after so many months the end of the sicknesse to come: and in fixed signes thou shalt iudge so many yeares as there be degrees betweene the ascendent and $\mathcal{D}$, this rule is probable.

A certaine example of the former rule, which was prooued true in manner following.

A Gentleman propounded a question, concerning his owne infirmitie and state of sicknesse, the hower of which demand happened to bee at this figure of the heauen, $\odot$ being present in the hower of $\mathcal{P}$ and $\mathcal{Y}$ being ascendent 26 degrees, and $\mathcal{H}$ was the signifier of the sicke, being found in the house of death about the first point, signifying euill effect, making $\mathcal{D}$ partaker of the demander, found her in the tenth degree of $\mathcal{X}$ looking right opposite to $\odot$, and giuing him strength, so that there was found no reception betwene them. Moreouer, neither $\mathcal{D}$ nor $\odot$ did incline towards the ascendent, which makes to euill. Now note in this figure

Judiciall rules of Physike.

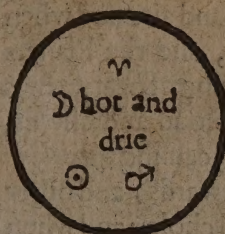
figure D doth differ from ☉ 45 degrees, whereby in so much space of the ☿ iudge the effect to come to passe. The propounder of the question commeth to a strong infirmitie after 35 daies from the ☿, and made proceeding from better to worse tenne daies space, and by one day after, being 46 daies from the ☿, he was possessed of a Phrensie, and on the morrow which was the 47 day from the ☿, in the houre of H , hee departed out of this present life.

A Rule upon the question of mans life.

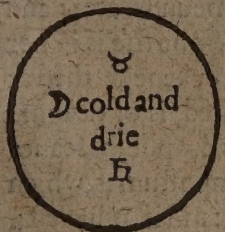
Looke how the lord of the ascendent and D stand affected, and if the lord of the ascendent be safe, it signifieth long life; but if hee bee combust or infortunate, it is a signe of short life. If the lord of the ascendent bee safe from infortunes, and from those planets which doe him hurt, to wit, the lord of the eighth house, the lord of the twelfth house, the lord of the sixth house, and the lord of the fourth house, these make him infortunate: but the lord of the triplicite of the fourth signe, doth presage long life to the partie wherof the question is demanded, with a healthfull continuance of his bodie. And if the lord of the ascendent be vnder the beames, entring into combustion, or D bee declining from the ascendent, or from the seventh house, it signifieth death. The time of death thou shalt know in this maner. Marke how much is betweene the ascendent and the degree of ☿, and those degrees which thou findest betweene them, shall be the time of his death. If it bee a moueable signe, then the degrees are numbred for daies: if a signe common, then number them for moneths; and if a fixed sign, then account them for yeares.

Judiciall rules of Physike.

A Rule to know the Planetts of all sicknesses, to define of life and death, and their operations with D.



When D is in ♍, she hath power of the head and haunch, and is of the kind of fire, hot and drie : and when a Planet as ☉ or ☿ conioine (which bee also hot and drie of the same qualitie) the sickness is in the head, and commeth of heat, & the lungs, heart, or breast, burne of like heat, so that the Patient can hardly escape, being in danger also of phrensie. And if ♄ be with D at that instant, hee shall die for certeintie within eight daies, but if ♄ and ☿ bee not then with D, he shall escape within thirteene daies after the beginning of his sickness: and the remedie is, to be let blood in the heart veine, and to vse cold medicines.



When D is in ♉ of the kind of the earth cold and drie, if ♄ bee then with D and ☿, which are contrarie to that signe, the sickness will bee a feauer Quartane, or cold gout, cold dropsie, and other like passions that bee cold, and of the splene: and therefore if D bee in these signes, and those planets with her, the disease cannot be cured vntill D be contrarie to that planet. And if D hold with ☿, and cast light to him, within thirtie daies hee shall die. And if thou wilt giue medicine, giue them when D, ♄, and ☉ be together. Surgerie for cankers, mormals, wounds, and dead flesh,

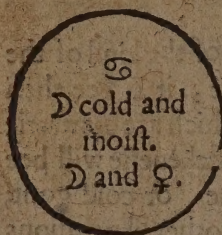
Indiciall rules of Physike.

is not auailable in this time, for that the kind impressi-
on of the planets accord to the sickenesse.



Gemini is a signe hot and moist, of
the kind of bloud and aire: and when
D is in this signe, and the Planets
☿, ☿, ☿, and ☿, being of heat, then is
the sickenesse of bloud and choler,
as feuer Tertians, causing *Synochses*
and *Synoches* outwards, and other

such effects that proceed of bloud and choler: and when
any hath these diseases, and D in this signe (other planets
being contrarie to it) then it is good to giue medicine.
But if ♄ and ☿ be together, and this sickenes take him,
then it will be death within fifteen daies. This signe hath
armes and shoulders, and therefore when D is in this
signe, minister to those parts only.

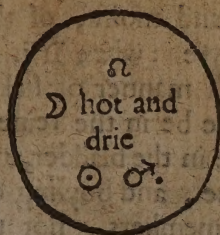


Cancer is a signe cold and moist of
the kind of fleagme and water: and
when D is in this signe she is in her
owne house. The sickenesse then at
that time engendred, is of fleagme
cold and moist, as droplie, or feauer
Quotidian, and Impostumes, which

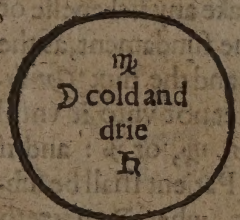
cannot be cured vntill D come into ♎: and if D haue ♄,
and that no good planet giue her light, hee shall neuer
perfectly recover, but languish and die the next hard
cold Winter and North wind. ♋ hath the breast, and
if the sickenes bee moist, it is greecuous.

Leo

Indiciall rules of Physike.



Leo is hot and drie of the kind of fire: and when D is in this signe, if a man fall sicke, it is of hot and drie causes, and proueth Dropsie or laundis, or such other passion incident to the Liuer, incurable till D bee in a contrarie signe, as ♋, ♎, or ♏. And if ☉ and ♄ bee with D, hee shall die in the heat of Summer within two yeares after his falling sicke. ♌ hath in gouernance the Stomach, the Liuer, and the Gall, and therefore all diseases pertinent to those parts, doe most offend when D is in ♌.



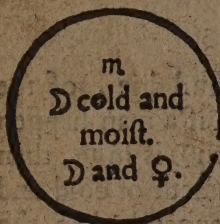
Virgo is cold and drie, of the kind of earth, if a man happen to fall sicke when D is in ♍, then the disease commeth of cold and drie causes, engendred in the bellie, as *Costiuernes*, *Collicapassio*, and *Iliacapassio*, incurable vntill shee come into ♊, ♋, or ♌: and if D bee with ♄, he shall die soone after Haruest, or in September. And all manner of greefes that are from the nauell to the stomach, are the more when D is in ♍.

♊

Libra



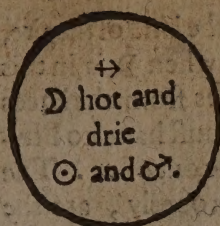
Libra is hote and moist, of the kind of the ayre : when D is in this signe, all manner of sickenneses that time be in the reines, as the red stone in the bladder, and the white stone, and boyling of bloud in the members, not to bee cured, vntill D bee in ☿, ♀, or ♄: and if ☉ or ☽ bee with D, hee is then incurable. Libra hath the Reines, the Loines, and the Bladder: and paines in the members greue men most, when D is in ♎.



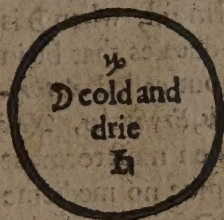
*The blind Piles.

Scorpio is cold and moist, of the kind of water: when D is in this signe, if a man take any sicknesse or discafe about the fundament, as the Hemerhoides, and the flux *Condylomata, minister not vnto it vntill D come into ☿, ♀, or ♄: and if ♀ and ☽ be with D in this signe, the Patient shall be subiect to bleeding at certaine times, when D meeteth the said ♀, and ☽.

Sagittarius



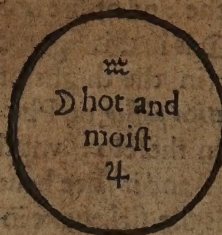
Sagittarius is of the kind of fire hot and drie : when D is in this signe, if a man fall sicke in the thighs or hams, it is a *Sciatica passio*, no Physike is to bee giuen thereto, vntill D bee in ♍, or ♎ : and if shee haue with her ♀, then is the sickenesse incurable, for it will conuert to a Palsie, which will procure lamenesse from the middle downewards. All sickenesse betweene the knees and hips, doe greue men most, when D is in ♊, with ☉ and ☽.



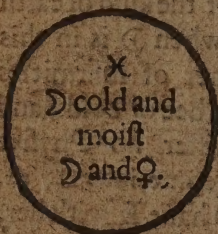
Capricornus is of the kind of earth cold and drie : when D is in this signe, all manner of infirmities about the knees, bee of cold : and thou shalt minister no Physike thereunto till D come into ♐, ♑, or ♒. And if D haue ♄ with her, or ♀, (the knee hauing no boyling) that sickenesse is then incurable. This signe hath the knees.

○ ii)

Aquarius



Aquarius is of the kind of the aire, hot and moist: when D is in this signe, all greefes from the knees to the ankles, must haue no Physike, vntill D bee out of ♊. The diseases then properly, are the Crampe in the calfe of the legs, mormall or dropsie. If D haue with her 4 and ♄, the paine shall continue in those parts of the bodie, till D haue gone three times about (to wit) one quarter of a yeare.



S. Antonies
Acre.

Pisces is cold and moist, when D is in this signe, all diseases that be in the feet, as the gout called *Arthriticapoda*, *sacer ignis*, *Erysipelas*, *Noli me tangere*, doe then most torment and vex: but giue no medicine to the feet while D is in that signe, and if D haue with her ♄, or ♄, then are those greets incurable: but after D and ♄ bee parted, and likewise ♄ and ♄, there is cure.

Finis Damerum.

A

Judiciall rules of Physike.

*A notable rule to know the danger in falling sicke, by a diarie
indgement of the daies of the Moone.*

- 1 He that falleth sicke on the first day of the moone,
shall die, if the sicknesse be very fierce and tedious.
- 2 Although he be sore sicke, yet he shall be cured.
- 3 May with due regard in Physike be recovered.
- 4 Shall very soone be restored.
- 5 Promiseth his cure after ten daies.
- 6 No danger but speedie health.
- 7 Inioy life but the tearme of three months.
- 8 Shall of a long time continue by it but yet lan-
guishing.
- 9 Recouer the state of former health after nine
daies.
- 10 In like sort amend after ten daies.
- 11 Shall be very long sicke, but yet at length gaine
recoüerie of health.
- 12 Amendement will be attained after twelue daies.
- 13 A long and greuous sicknesse.
- 14 Soone restored though it come fiercely.
- 15 Shall easily escape death.
- 16 Great danger of death, if he take the open aire.
- 17 No Physike will preuaile to doe him good.
- 18, 19, 20, Good daies, and easilie recovering of
sicknesse.
- 21 The sicknesse will proue mortall and incurable.
- 22 Shall escape after hee hath lien about the space
of three moneths.
- 23 After a few daies he shall die.
- 24 He shall remaine long time in sicknesse.

Judiciall rules of Physike.

25, 26, 27, 28, and 29, of the Moone, are daies of recoverye.

30 Hee shall verie difficultly or hardly escape, with many medicines.

A Rule to giue iudgement vpon any demand (touching the opinion of a Physician in the estate of a sicke person) by the Planet of the houre.



♂
If the demand happen in the houre of ♂, concerning the estate of a sicke person, say that he is full of red choler, and hath a feauer Causon, or a hot burning feauer, and that the Patient shall very hardly escape, without speedy redresse by the vertue of good medicines.

Hee that commeth to thee in the houre of ☉, say that if he haue no sweat presently, nor doe not sweat within seuen or eight daies, hee shall die, and is of complexion sanguine.

♀
Hee that commeth in the houre of ♀, answer his demand for the sicke, that hee shall very hardly escape, and say that he hath a continuall disease, as a feauer or such like.

♊
He that commeth in the houre of ♊, to inquire opinion of Physike touching the estate of any sicke person, replie that he hath a great infirmitie by some feauer, or such like qualified disease.

Hee

Judiciall rules of Physike.

Hee that commeth vnto thee in the houre of **H** to craue thy iudgement in sickenesse, say that the Patient hath great paine in the head, occasioned by melancholie; and if it be very greuous and ouertedious, then that he shall hardly recouer.

Hee that commeth in the houre of **4** to know thy censure touching the weake estate of a sicke person, answer that hee is troubled with a rotten seauer, called *Sinochus* or *Sinocha*, and that the cause of the disease proceedeth of blood.

A rule to know the disease of any sicke person whom thou intendest to visit.

MAke a figure vpon the question, and let the Physician obiect a demand vnto himselfe touching the person that is sicke, whether it bee mortall or recouerable, and let him take the first house for himselfe, attributing the fourth house to the Patient, the ninth to the sickenesse, and the tenth to medicines. If the first house bee beneuolent, and in accord with the fourth house, both in signes, planets, and elements; then let him assure himselfe to proue profitable to the Patient. Then let him consider the tenth house, and if that it be found discording to the fourth and ninth houses, then is medicine profitable to the sicke man. But if the tenth house doe agree with the fourth and ninth houses, then is it a probabilitye that the disease will aggrauate and greenously increase.

Let him further take notice what figure is signifier,
C which

Iudiciall rules of Physike.

which is auailable very much in censure, as if D be signifier, then is the Patient subject to sweating and faintnesse: and if O be there, or O be the signifier, it betokeneth great forcible vexation, and continuance. And if the eleuenth house bee O, hee shall amend and sicken againe, for O in the eleuenth house, signifieth continuall sicknesse, and after recouerie falling into it againe: but if the signifier be R or V, and the iudge bee moueable, it is not so doubtfull. If thou wilt know whether the medicine bee good and profitable, behold the eleuenth house with the signification thereof: if hee bee contrarie or opposite to the first figure, that signifieth the sicknesse or the elements, then it is a good signe; but if they agree, it is euill.

A Rule to know the cause of sicknesse, and in what parts of the bodie the griefes are resident.

IF the sicknesse be in the head, it is knowne by the first house: if in the eyes or throat, it is knowne by the second house: if arms, by the third: if breast, by the fourth: if heart, by the fifth: if bellie, by the sixth: if buttockes, or the fundament, by the seuenth: if in the secrets, by the eight: if thighs, by the ninth: if knees, by the tenth: if legs, the eleuenth: if feet, by the twelfth. And note, if the lord of the sixth house change into any other house, the sicknesse being small or great, see where the figure of the twelfth house is chaunged, and then after that figure, iudge the cause. Note further, that those signes which bee of the earth, signifieth that the sicknesse of the Patient commeth of melancholic: the signes of the aire, signifieth the sicknesse to come of blood: the signs

of

Indiciall rules of Physike.

of water, signifieth the sicknesse commeth of fleagme : and the signes of fire, signifieth the sicknesse commeth of choler. If the signes of the earth corrupt, then the caule will worke in the lower parts of the bodie, as the Crampe, or the Gout, and is hurtfull to the vertue Nutritiue, the spirits of life, and the Liuer being disturbed, if he thirst much, he auoids much by vomits. The signs of water, sheweth corruption that commeth of eating, and superfluitie of fleagmatike humours, hurting the tast and vertue digestiue, troubling the spirits of life and the heart. The signes of the aire, signifie the sicknesse to come of superaboundant blood, whereof by kind commeth scabs, and thereby the vertue of smelling is depriued, and Digestion weakened, the veines being full, and members inflamed with heat, requiring the letting of blood. The signes of fire expresse the corruption of sicknesse to effect in the braine and spirits of the heart, and the vertue of appetite is hindred, the Patient surprised with thirst, feeling much bitternesse in his mouth, and is to be purged by vomit in the time of the sicknes, and presently after recquerie to be let blood.

A rule to know whether the Patient shall escape or not.

BEhold the first house and the sixth, and if they be of the earth, it then signifieth that the sicknesse will be greuous and long : if of the aire and the water, then it will be contrarie: if of the fire, it signifieth a hard sicknes, but not to great extremitie, except the iudge cause it, and that is knowne, if he be in the foure maters, called *Cadentes*, and if so, then the worst of the sicknesse is past. It ☉ be in the foure doubters that is in the foure

Iudiciall rules of Physike.

angles, the euill then is present; and if ☉ be in the fourth *Necis* or *Cosius*, that is, in any of the foure succedents, then the worst is to come. And note well, if ☉ be in all those three places, then shall not the Patient escape; but if ☉ be in two places, he shall recover: if ☉ be only in one place, he shall die; except that ♀ in ☿ be superabundant three or foure times in euill houses, &c.

A notable Rule of figures, that signifie life and death.

BEhold the first and sixt houses, and if those be well inclined, then the Patient shall gaine health; if ♀ be in π in the fift house. And if ☿ be in the eleuenth house, then he shall fall sicke againe after his recouerie. And if ♀ or ♀ be in the seuenth house, it signifieth death: and if ☿ be in m in the third house, and ☉ in the sixt, it presageth health: if ♀ be in ☿ in the twelfth house, and proceed out of her owne house, or out of ☿, or of two houses of ☿, or out of any of the two houses of ♀, or of ♀ or ♀, ♀ being in the seuenth house in ☿, procreate and put in the twelfth house, it signifieth death. Note, that ♀ signifieth many gathered in assemblie to the death or funerall of men, and the ☿ signifieth people wailing and lamenting with dolour and greefes: ♀ signifieth graue, sad, and sober demeanure, ☿ signifieth bloud and death, throwds and winding sheets for the dead: ☿ in m in the third house, signifieth entring and putting into the graue: ♀ and ♀ signifie lights, as candles, and tapers: ♀ signifieth detraction in feminine and womanish fauours. The sixt house sheweth what kind and manner of paine the Patient indureth, and in what parts

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parts of his bodie it remaineth, for if the lord of the sixth house be in the first house in one of the same elements, then is his cheefe paine & disease in the head; but if the lord of the sixth house be in many other places, & haue strength in them, then is the Patient sicke in more parts then one: for where the figure is most strong, in that member or part most correspondent vnto it, is the sicknesse most vehement. And if $\odot$ be in the sixth house, he shall be troubled with bleeding: if H be in xx , in the sixth or third house, change his place towards that quarter that the third house doth signifie: for the third house is the house of mutation and change. If the lord of the sixth house be in the seventh house, then women are subiect to that sicknesse: if the sixth house be good, and double him in a strong house, it is health and recoverie of sicknesse: but if he double in many houses, then will the recoverie of the sicke be very weake and slender: if the lord of the sixth house be euill, doubling himselfe in a strong house, it signifieth a lingering sicknesse euen to the graue.

A rule to know if the sicknesse shall continue long, or not.

IF the first house be fixed, continued, or remaining with the sixth house, then shall the sicknesse and disease indure for a long season: and the first fixed, continuing or remaining with the twelfth house, doth shew the like prolonging of the sicknesse. But if H be in the eleventh house, it shall cease, and the Patient regaine health. If it fortune that Ω be in the seventh house, or in the eighth house, H in the twelfth house in xx , and $\odot$

Iudiciall ruies of Physike.

in the seueneth house, it signifieth death; for if D and R , or O and w be in the places before repeated, how diuers or different soeuer they be, it doth signifie that the Patient is seazed vpon with a mortall sicknesse, of which Physike cannot recouer his perfect soundnesse, but he will surely die. But whensoever D is in the sixt house, O being procreate and proceeding of him, and in that coniunction vnited, it is a signe manifesting helth. Consider circumspectly the sixt house, the seueneth house, and the eleuenth house, if they partake euill signes, especially if R be in the first, or sixt, or seueneth houses, for these be euill affected: for R in what manner soeuer the signes aforesaid doe proceed, signifieth falling againe into sicknesse, yea if there be no other euill signe but only R , it doth retaine the foresaid euill signification.

An excellent rule to iudge mortalitie in any sicknesse.

BEhold the first figure, which if it be in the sixt house, or in O , it signifieth death: likewise if the sixt house be in O to the first house, and the cardinall or principall of the question be contrarie and euill, it hath the same signification of death. If the first signe worke translation amongst the other signes, being vnited in another place of infortune, albeit there be dangers threatened, yet may there very well be recouerie had. If R , O , or Q be in the first house, it signifieth death. If Q be signifier of a sicke person, being in the sixt house, & therein stronger, for that O in steed of O , ioineth in the sixt house, being in his triplicitie in w , in feebling the strength of the remoued, and D in the fourth house, making

Iudiciall rules of Physike.

king ♀ more feeble, ♂ being exalted in ♊, which is in his owne house, and therefore he is *Figura figure*. The same thing in the same house that he signifieth, causing the sicknesse to be more strong, in that the signifier is so exceeding weake and feeble: or if the signifier be found in the twelfth house, which is cadent and contrarie, ever signifying great sicknesse, chaunged from his feeble place out of the ascendent into a more feeble place, found in the eight house, ☿ with ♄, which is signifier of death, for that he is in ♂ to the house of death, as also in the house where the signifier of death doth ioyn, (namely in the twelfth house.) If ♀ be in the seventh house, or ♊ in the eight house, the sicknesse is to death: if ♀ be in the seventh house, or twelfth house, or ♂ in ♊ in the twelfth house, it signifieth death. And if ♊ or ♀ be in the sixth house, then it signifieth present recoverie or speedy death. And if ♄ be in the sixth house, it signifieth immediatly health to the Patient if ♄ be in the sixth house, it signifieth a busie sicknesse: ♀ in the sixth house, is health, if the disposition of figures with him be favourable: ♀ in the sixth house, is presage of greivous sicknesses, sorrowes, and laments: ♄ in the sixth house, is either a change from sicke to whole, or suddenly to death: ♄ or ♄ with ♀ in the sixth house, signifieth death: ♄ in ♄ in the sixth house, signifieth recoverable sickness: ♀ in the sixth house, signifieth sicknes to come, or if the partie be already sicke, then of that sicknesse procureth a long continuance: ♊ in the sixth house is death, if the evidence testifie with him, if no such testimonie, then the maladie will cease: ♀ in the sixth house signifieth continuall sicknes, ♂ in the sixth house, ioined in ♊ or the like element, doth expresse superabundance of bloud and choler,

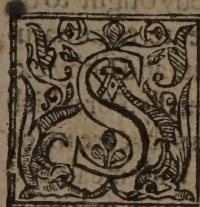
Judiciall rules of Physike.

choler, accompanied with a sharpe feauer. In the sixt house doth signifie a strong and greuous feauer, ☉ in the sixt house, signifieth health of bodie, ♀ in the first house health after sicknesse. And whensoever the signifier of sicknesse is in a moueable signe, or in a weake house, changing out of that into a stronger house, it betokeneth a long and durable infirmitie of body: but if the signifier moue forth of a strong house into a weaker, then the greefe will surcease, and the Patient recover. If ♄ be signifier, it betokeneth sorrow, greefe of mind, imprisonment, and such like. ☽ signifieth a knife, ☞ a speare, ♀ a sword, ♀ wounds, ☞ and ♄ wounds and killing, ☞ death. If any of these figures come in places before recited, after their ☞ and properties in their houses with their qualities and operations, Iudge.

FINIS.



Questions of Oyles, whether they be generally to be refused in the healing of all wounds, vlcers, swellings, dolours, and other ex- ternall greeses, healed by Surgions.



Some men are of opinion, that all Oyle
is hurtfull to bee applyed to wounds,
swollen, or full of paine, because it is
clammy, and breedeth many inconue-
niences. The first (say they) is, because
it molifieth, weakeneth, and maketh

the member greened more subiect to influxion, where-
of ensueth inflammation, greater greese in the wound, and
danger of canker.

Secondly they say it is euill, because it doth not only
occupie the powers of the skinne, (which it maketh
foule and vncleane) but also of the flesh, and of other
parts subiect to the same: For it is very penetrant (as *Ar-
chidamus* sayth), which *Galen* reciteth, because it ente-
reth into wood, and thicke leather, which being rubbed
therewith, drinke vp the Oyle, although of themselves
they are very thicke and hard. The powers being in that
manner stopped, doe serue no more to breath and cast
forth vaperous humours, as they are accustomed and
ordained to doe, whereby the filthy excrements, with
other matters, are detained & kept within the member
so annointed: even as in a strainer, or othen clothes an-
nointed

*Li. 2. of Sim-
ples, cap. 5.*

Questions of Oyles.

nointed with Oyle, other liquors cannot passe through
and all things that are light of body, as straw, feathers,
dust, and such like, doe stay therein, and are holden by
it as if it were birdlime or glue: by which reason also, we
see that boots greased therewith, doe hold out water,
being well annointed, and are subiect to receiue all dust
that falleth. Now what mischeefes, dangers, and incon-
ueniences (say they) this stopping and occupying of the
powers doth breed, he that is least seene in Physike, may
easily coniecture: because that all the body ought to be
transpirable and fluxible, the better to entertaine natu-
ral heat, that it be not stopped with sweats and filthy ex-
crements, which it bringeth forth continually. For which
cause many men do refuse those plaisters that are made
with Oyle, & vse the simple sort, boyled with meale and
water, which are commonly called Arnotes, which is
properly glue, whereby drying and keeping close to the
wound whereunto they are applied, they hope thereby
with more ease to stop the passage to superfluous hu-
mours, strengthening the wound, then if they should
vse Oyle therein, which they feare to vse, because it mo-
lifieth the skinn, and maketh it more subiect to influxi-
on, as it is said before, but above all it hurteth the Erisi-
peles (as *Galen* sayth) because it inflameth within the
member inflamed, as we see it doth easily light and burn
in the fire.

Lib. 1. of Sin-
ples, cap. 2. 1.

The third inconuenience that groweth by Oyles (say
they) is seene in the wounds and vicers themselves par-
ticularly, in hindering the consolidation and joining of
the flesh together, for that they moisten, molifie, and
withdraw the mouths of the wounds in such sort, as they
cannot join together, making them foule, and hindering
the

Questions of Oyles.

the regeneration of the flesh, and growing to a scar: where-
vpon *Galen* in his Methode sayth, That Oyle is a great ad- Lib. 3. ca. 21
uersary vnto vlcers, as also to wounds, & other dissoluti-
ons of continuance. And say they, If it be objected against
vs, that there are Oyles of all sorts and faculties, not only
moistening, molifying, and withdrawing, but also by the
mixture of certaine drougs, are of vertue binding, ope-
ning, dispersing, vnstopping, detergeant, incarnatiue, and
strengthening: we reple, That the Apothecaries haue not
any good Oyles, for that they vse to mixe them with had,
that spoileth all the composition, in such maner, that they
haue not the force and efficacie which their Authours do
set down, so that by good reason it is better to leaue them,
then to vse them.

To the contrary, the most learned & wisest Physicians
that euer were, haue alwaies vsed Oyles, and till this day
dovse them, both simple and compound: and it is not like-
ly, that if Oyles were so hurtful as they say, that they wold
vse them: For it is not to be doubted, but that aboue two
thousand years before our time there were as lerned Phy-
sicians and Surgeons, and as curious and diligent obser-
uers of the effects of their remedies, as any are at these
daies; who without all doubt had reiected oyles, if the in-
conueniencies before set downe, had happened by them.
Now the general consent of the learned it sort, is of great
consequence to confirm and authorise any remedy: for it
is an autentick proof, and such as cannot nor may not ea-
sily be reiected. It is true that *Galen* sayth, That Oyle is ve-
ry contrary and hurtfull vnto vlcers, but that is to be vn-
derstood of common Oyle, or Oyle of Oliues, simply
and alone of it selfe, which doth hinder and impeach the
cleauing and consolidation of wounds and vlcers, and

*oyle of ol
not of vlc
simples*

Questions of Oyles.

to close
wounds

Lib. 3. ca. 2.

benefit
of oyle
in wounds

if it is good
or not

to proue it, when we mind to reiterate the bloud (which
wee tearme a Secondation, and in Greeke *Epaphrese*)
we lay oyle vpon the wound made by letting bloud, or
with a lancet, to the end it commeth not againe. But
there are other oyles which do close and shut vp a wound
like vnto baulme, as Oyle of Hypericon, and artificiall
baulmes, and receiue much oyle into their compositi-
ons, as also oyle of Oliues it selfe in contempering and
mitigating sharp and corrusc medicines, as Verd de gris
with Waxo maketh a good Sarcotique, as *Galen* in his
Methodo declareth. Wherefore we must not absolutely
banish oyles out of the curing of all wounds and vlcers,
seeing it may bee allowed there in, being compounded
with other simples. As touching the exterior applicati-
on, to swellings, dolours, and other euils, what daunger
can there be to vse them in medicines, seeing that when
man is in good health, he may boldly rub himselfe ther-
ewith, and that likewise it is of great force to preserue
health. We know that the auncient Greeks and Romans
vfed it daily, and that *Pollio Romani* that had passed the
age of one hundred yeares, being of a lusty and well dis-
posed bodie, and being asked by *Augustus* by what
meanes he had so long preserued his strength, answered:
by vsing to drinke good Wine, and to annoint his body
with oyle: for oyle conferreth and entertaineth natural
heat, as well as a garment, as *Galen* sheweth in his se-
cond booke of Simples, chap. 24. So far is it from cho-
king or destroying the same. And although it be fat, and
by nature clammy, yet is it not so stopping, that it hin-
dereth the transpiration and influxion of the inward su-
perfluities, vilesse it be of an astringent quality, as the
Omphacin, oyles of Mastike, and such like, which we vse

Questions of Oyles.

to driue backe or strike in againe, in which case it is requisite to stop the powers, and to close the skinne. But common Oyle doth not hinder transpiration, but to the contrary; it maketh the bodie more soluble; making it subtil and fluxible, for that a drie, hard, and firme body doth not so well cast forth her excrements. There are likewise oyles that by vertue are opening, dissolving, and drawing forth, which are farre from any suspicion of inclosing, or hindering the free transpiration of the body. It is true that leather, linnen cloth, wollen, and such incensible things being dipped in Oyle, do not so easily give place vnto other liquours, as water, wine, and such like; but it is more by reason of the contrariety of Nature that is in them, contrary to Oyle, then for any other cause: for they are so disagreeing, that oyle cannot mixe it selfe with them, nor any other liquors that are not fat, not suffering them to enter ylesse they be much beaten into it, being broken and mixed with other bodies that are of force to keepe it and sepearate it asunder. In this manner it is mixed and put into ointments and plaisters, which they themselves that are the refusers of Oyles, doe not denie to employ in the healing of their patients. And it is not to be said, That if he admitteth not other liquours, therefore it doth not give passage to the vapours that engender in the body: for it giueth them passage by meanes of a liquour that may be boiled with it, as wee see it daily proued, in consuming the iudices mixed therewith, which by little and little being conuerted into smoake, doe consume, passing through the Oyle that lyeth aboue them, and consumeth not: but there are Oyles which prouoke sweat, so farre are they from hindering the influxion of superfluous humours.

Questions of Oyles.

as Oyle of Laurin, Daneth, and such like, which are mixed with quicksilver, hogs greace, liquid Styrax, and other fatty things to make one sweat that hath the poxe: and this is in a living body, which is of another nature then the incensible bodies, as a strainer, cloth, or such like, which have no naturall heat that leadeth or thrusteth forth that which wee pretend may passe through the Oyle, wherefore they are not comparable. But that Oyle is so much giuen to molifie and dissolue, it is not agreed vnto by all men: for *Archidamus* (that hath already been recited) affirmed, That Oyle maketh the body hard and drie; and to proue it he sayth, That Cookes to make their fish drie and stiffe, do put it into Oyle; and flesh that is broiled therewith, becommeth firmer. Nevertheless, it is the heat of the fire, which burning the Oyle, maketh it dry and crusty; as it is seene in boiling Oyle vpon the fire, or frying with it in a pan: That is properly a searing, and not simply Oyle, such as we meane in this our question. But I say it softeneth and molifieth the member that is rubbed or annointed therewith, which is very good for swellings; whereof *Hippocrates* sayth *Laxa bona, cruda vera male*, as *M. Guie de Chauliac* reciteth in his singular chapter. For the member that is soft and tractable is not so much subiect vnto cankers and mortification; and the offensive matter is therein more easily dissolued and suppressed: likewise the member becommeth soft and tractable, when the matter is dissolued and brought down. I must confesse that all swellings against nature are not to be cured by oiles, neither that they are good for all kinds of swellings; because they do easily inflame in a member that burneth with anguish, as in an Erisipela; but it is not truly called a tumor against

Lib. 2. cap. 5.
of Simples.

Aphor. 68.
lib. 5.

Questions of Oyles.

nature, if the Erysipiele be exquisite, for as much as it maketh no notable eminence. And although cōmon Oyle, or Oyle of Oliues be therein reprobued (as *Galen* in his second book of Simples, chap. 28 doth write) it is not therefore to be said, that all Oyles should be improper for the same. For the Oyle Omphacin, and much more rose Omphacin are not subiect to that, and when it should be in danger to inflame, it might be suppressed with iuice of Plantaine, Nightshade, Iourbarbe, Purselane, Hyosciamine, and such like, or with water and vineger: in such manner, that the same mixture being set vnto the fire, would not inflame. Touching the plaisters made without oile, called simple Armōtes, they are to no other end but to repress the influence, in pressing and closing the member when it is dry. But if there be pain in the member, they rather increase it more in suppressing. They may likewise dissolve some part of their driness, but to suppress (whereunto the plaisters are most commonly vsed) it is of no force without Oyle; which is a right suppresser. As touching the objection made, that the Apothecaries Oyles are worth nothing, that they are not carefull to make them good and effectuell, and that they keep them ouerlong, till they be ranck: they are so friuolous arguments to cōdemn Oyles, as nothing can be more friuolous. For that he that hath cause to vse them, as Surgeons, if he trusteth not him that should prepare the, he ought to make them himself; as he should or doth make his plaisters, and should likewise make clean and dresse his launcets, and not commit them vnto others to do that cannot skill thereof. So surgeons should make their ointments & plaisters themselves, as they doe in many places of France, (if they doubt the Apothecaries skill, or that he will not make them sufficiently)

to suppress
inflame

Questions of Oyles.

oyle 4
of Olive
hotter

ently) specially such as are to be made vpon the suddain: but it may further be answered, that al Oyles are not to be refused, because of their age or ranknesse, for they are fit for diuers euils, as where it is necessary to molifie, soften, and dissolve. Further, Oyles that by faculty are hote, and which should heat much, become better by their age: for the rest, they should bee fresh, specially such as are to be vsed for cooling, which (if they be well made) will continue good for the space of halfe a yeare together. Therefore there is no reason wholly to reject all Oyles in the curing of wounds, ylcers, swellings, dolours, and other externall griefes.

omphacin
is made
of green
olive

Cap. 7. lib. 2.
of Simples.

To end this difference, and to conclude the same: first it is conuenient to know, that when men say and name simple Oyle absolutely, it is meant such as is pressed and made out of ripe Oliues: for if it be made of green Oliues, it is surnamed *Omphacin*, or *Omotrike*. These two are properly called oyles: at the rest are called so by translation or abuse (as *Galen* saith) that is, such as are of other fruits than of Oliues, as oils of Nuts, of Almonds, of Pine, of Ben, of Bayes, of Lin seed, of Hemp seed, of Masticke, of Popie, of Mustard seed, and such like, al which are made by pressing the said fruits or seeds, as the aforesaid two sorts of oyles of Oliues both green & ripe. There are likewise others (as *Galen* saith) of the like equinotation, that are but the infusion of certain flowers, fruits, leues, or other parts of plants, into the oyle of Oliues: as we call oyle of Roses, of white water Lillies, of Violets, of Camomile, of Eil-lies, of Walworth, of Mirrin, of Cheirin, of Rue, of Mint, of Wormewood, and such like. There are others also so called, that are more composed, and deserue the name of ointments, as the ancient fathers beatned them, which

(which)

are

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are oyle of *Nardin* (that is Spike) of *Iris*, of *Muscellin*, of *Costin*, of *S. Johns wort*, of *Pepper*, of *Capres*, of *Enphorbium*, of *Castorin*, of *Samsuchin*, of *Mastichin*, of *Vulpin*, and such like. Also there are simple oyles that are made by distillation, as oyle of *Cade* (which is *Iuniper*) of *Turpentine*, of yolkes of *Egges*, of *Tiles*, of *Broome*, of *Tartar*, of *Brimstone*, of *Talc*, and such like. Nowe this great diuersitie of oyles are not only in the fashion or manner of makings, but also in their vertues, very different & vnlike in nature; according to the particular faculty and workings of the simples, wherof they receaue their names, or of those that are compounded with them, wherof there are some that heat, others that cool, some drying, others moistening. As touching their first qualities, which must yet be distinguished by degrees, for some heate in one degree, as oyle of *Cammomile*, others in two degrees, as oyle of *Mint*, others in three degrees, as oyle of *Samsuchin*, others in four degrees (or not much lesse) as oyle of *Enphorbium*: so are there diuerse degrees betweene the cooling, moistening, & drying oyles. They differ also in second qualities which depend vpon the first, for some rarefie, make subtile, and pierce, others thicken, and make hard, some soften, others harden, some that puffed vp, others that assuage, some draw and dissolue, others suppress, repulse, & withhold, some draw back, others put forth, all which is done either more or lesse in great diuersitie. Now let vs come vnto their third faculties, which are called their workings (as *Galen* sayth) some oyles are *anodins* and *acopies* (that is to say, mitigating the dolours) others astonishing, and the rest causing dolours, some suppress, others hinder the suppressing, some prouoke sweats and insuptions, others cause sleeping, and some the contrary: all which dependeth vpon their

oiles ho
in 1. 2. 3.
4. degree

Lib. 5. of Simp.
cap. 1.

Questions of Oyles.

their first qualities, as those that are exercised in *Galens* workes touching the vertues of Simples, can well perceiue. For oyles that are cold & astringent (as oyle of *Roses*, *Omphacin*) do thicke, close, withdraw, harden, repress, repulse, retaine, exite dolor in the member that is greened, hinder the supuration, withhold the sweats and influences, restrain from sleeping, and generally they work the contrary effect vnto those that heat & moisten: for such as do simply coole without any restriction (as oyle of *Violets*, & of *Popie*) do cause sleep: as for thickening, closing, hardening, & other actions that haue ben said of cold astringent oyles, they doe it, although but weakely. The whot and drie in the first and second degree, doe dissolve, disperse, mollifie, and soften. Those that attain vnto the third degree, doe draw, and cause great paine in the place that is inflamed. The whot and moist oiles (specially common Oyle of Oliues neither greene nor ouer-ripe) do weaken the member, and make it more subiect to infection, but they are right anodins & acopies. Such are oiles of sweet Almonds, of Pine and of Ben, that are called temperat. Seeing therefore that there are so great diuersities among Oiles, it must be distinguished what Oile is meant should be reiected from all vlcers, wounds, swellings against nature, dolours, and other externall greeses; whether it bee only Oile of Oliues, or all oiles in generall: and it must be further expressed touching this oile of Oliues, whether it should be greene or ripe, (which is also called complete) or else, new, fresh, and sweet, or old and rancke, for there are diuers faculties according to their differences: neuerthelesse, when men say oile absolutely, it is ment common oile, oile of oliues, and that in his perfection, as we vnderstand it speaking of other things, for if we speak of the ver-

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Questions of Oyles.

truce of greases, gummes, roses, plants, fruits, and seeds, we
meane not old and rancke droogs, but those that are per-
fect goods: so you must vnderstand of oyle of Oliues in this
present question, and say that it is moistening and indiffe-
rent whot; whereby it hath the anodin vertue to suppress
and soften, by which meanes it is very agreeable vnto
wounds and swellings against nature, after the impetuosi-
ty of the influence is staied, and with the dolors likewise:
but you must first stay the influxiō by such remedies as do
stop the passages, repulsing and beating back the matter
falling down, which is done by oile of Roses, and of *Om-
phacin*, much more by rose *Omphacin*, oyles of *Myrte*, and
of *Coings* doe the like: much more oyle of Mastick, which
the Spaniards call oyle *De Mata*, and make the wounds
white, wherwith the Spaniards wīues do vse to molifie &
make smooth their faces, which is a most euident argumēt
of their astringent vertues, which is likewise perceiued in
the tast, in such maner as it is not to be doubted that it is
not an excellent repulser: but he that would haue the said
oyles to be of greater force to strike back and repulse the
influxion, they may ad vineger, which giueth it force to
penetrate, and wil helpe their repulsive qualities, wherby
there wil be made a very good medicine that wil not drie
ouerfast ypon the wound, by reason of his oyle & fat sub-
stance, which is required in the most part of topicke me-
dicines: so farre is it then from reprouing oyles, because
of their sliminesse, for that the plaisters do oftentimes
work contrary vnto our meanings, because they drie too
fast for want of oile, or of some other fat substances which
keepe them moist and soft. Thus much as touching the
repulsive oyles, which are two, vsed in the beginning of
wounds and swellings against nature. As touching the
C ij dolors,

*obstinent
et repelle
tia*

*actu ad
pungionem
si addit*

Questions of Oyles.

Cap. 2.
repulsiues
also applied

Anodins
flow

lossooth
strong

dolours that are commonly caused by the influence of certaine matter, they are therein conuenient likewise not vpon the place grieued, but somewhat aboue (as Galen teacheth in his 2. to Glaucon) to the end they may repulse and cut the way to the humour that falleth downe, which being done at the beginning, the *anodins* must bee applied to the place where the dolour is, which as then doe deminish and appease the same, dissoluing, lessening, and deminishing some part of the matter falling downe and stayed. But if they should bee vsed otherwise, as at the beginning, and before the greater part of the influence bee stayed, by meanes of the repulsiues applied to the vpper parts, after a conuenient reuulsion and deriuation, it is certaine that the anodin medicines of themselves would augment the dolour, making the part that is grieued apter and more subiect to influxion. After the flux is stayed, & the dolour appeased, as namely in mitigating the dolor, we seeke to dissolue or suppress that which is inclosed and stayed in the place grieued or swollen: Now to dissolue, all Oyles that are whote, do serue very well, whereof we haue great diuersities, more and lesse for seuerall matters: weake for matters (whether they bee humours or vapours) easie to bee separated, dispersed, and consumed: strong for matters that are thicke, full, and deepe. But some may obiekt and aske how oyles can be subtle, penetrant, opening, and dissoluing, seeing they are fat, thicke, clammy, and of grosse substance. Their tenuity is hidden in diuerse simples, vnder their fatnesse and apparent thicknesse, as in birdlime, which is a most clammy thing, and yet it is penetrant and dissoluing: *Castorum* is very fat, so is Turpentine, yet they haue the qualities afore-

Questions of Oyles.

aforesaid very manifestly to be seene and perceaued. The greace of a Serpent (namely of the vipor) is very oyle, yet very subtle, penetrant, rarefying, and dissoluing, so farre is it from stopping or hindering the powers. Of compound oyles, these are very dissolutive, as oyle of *Muscelin*, of *Coslin*, of *Capres*, of *Pepper*, of *Scorpions* compounded, and of *Enphorbium*, which are neuertheless fat like vnto the rest. Touching the second meanes of curing, which is to suppress the matter impact and gathered together, there is nothing more proper then sweet oyle, as oyle of Oliues, and such like; as wee haue said before: likewise, the fat, sweet, and fresh, for those that are old, rancke, or foule, doe evidently dissolue. The matter being suppressed, it must bee voided: which may also bee done in swellings against nature, by strong dissolutive, when the matter is in small quantity, subtle, and not deepe. Now oyles that are sharpe and pricking, as of *Scorpions* compounded, and of *Enphorbium*, (which dissolueth the matter contained in the sinewes that are pricked, as *Galen* sayth) may doe that. And if the matter cannot bee dissolved by reason of the quantity, thicknesse, or depth thereof, it must then bee auoided sensibly: then there will rest an vlcere, which requireth deterfion, drying, regeneration of flesh, and hardening. To all these things, we may supply the want, by deterfue oyles, as that of myrrhe, and of the yolkes of Egges, as likewise of Turpentine. Oyle of Hypericon is very consolative, much more naturall baulme, which is oyle: and artificiall baulmes that are of fat and clammy substance. Lastly, to the making of the scarre, oyles may likewise serue, such as are very subtle & drie, as that of Tiles, and of oyled stones in Greeke called *Petrelaum*.

*Dissolut
oyle*

Smell's

Lib. 6. of the
Method. cap. 2.

Vlcere

Questions of Oyles.

It followeth then that in all the times of swellings against nature, of wounds and vlcers, men may vse Oyles, not only outwardly, as in rubbing, but also within the parts that are wounds, whether they bee simple oyles, or ointments which haue in their composition for the most part oyles, greases, raffell, and waxe. As touching oyle and waxe, they are temperate things, common to all medicines both whote, cold, moist, and drie: as *Galen* saith speaking of oyles in his second booke of Simples, and of Waxe in his seuenth booke. But as touching temperate oyle, it must haue these three conditions, that it be of ripe oliues, new, and simple, that is to say, without any preparation, or mixture of salt, or anie other thing: and so oyle is to bee vnderstood, when men say simple oyle. Therefore we may well conclude, referring all that hath beene said vnto the contrary, to this point, That we must not fear, nor absolutely reiect oyles in topicke remedies for wounds, vlcers, swellings, dolors, and other externall greefes to be healed by


A iudgement vpon two opinions, touching Creuishes, required in the receit of the decoction for harquebush shot: and of a third opinion touching the framing of the knor, boiled
for the same.

 Here are two opinions that trouble certaine men in the execution or dispensation of the decoction for Harquebush shot (set down by *Monsieur de Commelles* touching Creuishes, which wee must discourse vpon:) The one of certaine men of knowledge, which debate and hold opinion, that we must take riuer crabs, and not creuishes: The other are of opinion, being (vnlearned and superstitious fellowes) that creuishes are of no force touching this decoction, if they be not put liuing into the oven to be dried, and that if there be but one of them dead, the rest are worth nothing. As touching the first opinion, it is as I thinke grounded vpon this point, that Crabbes of Riuer haue great vertue against the disease called the Canker, and against the biting of mad dogs, which are very venomous diseases, and diuerse beleene, that in all Harquebush shots there is venim infused in the wound. It seemeth also to bee grounded vpon this, that by ignorance

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rance it may bee mistaken, in setting downe Creuishes for Riuer Crabbes, for that the most part of Phisicians and such as seeke into the secrets of Nature, doe thinke that the Creuishes are Riuer Crabs, so called in times past. Whereby following this error, it might bee mistaken, and in place of riuer Crabbes, they should write Creuishes, thereby to expresse it by a more familiar tearme: I will easily make answer vnto both these reasons, saying first, that the authour of this composition might peradventure not know the Riuer Crabbe, called in Greeke *καρρίνος*, which is round like that of the Sea, differing specially herein, that it hath no taile like the Sea Creuish. It is true or very likely, that the said Author is of no long continuance, seeing he asketh the browne vnknowne, and not called so by the auncient fathers. Whereby we must not be abashed, if he desired Creuishes, calling them so in proper French Language, for I cannot beleue the receit to haue ben made in Latine, or by any one so speculatiue, that knewe the difference of Creuishes, in Greeke named *ἀσάνος*, and of the said riuer Crabbes: in place whereof (being verie rare and vnknowne of many men) they might vse the sea crabbe (according to *Dioscorides* aduise) rather then the Creuish. But the Creuish hath of long time ben vsed against wounds and vlcers, specially such as are made by Harquebush shot: as it may be scene by that which Maister *Ambrose Pare* writeth (being both Counsellor and surgeon to the King) in his booke of wounds, made by harquebush shot, where he speaketh of an Almaine Surgeon, that vsed the iuice of Creuishes, rawe, beaten, and pressed, and so put into the wound. Wherefore wee
must

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must not so lightly reiect Creuishes, & in their place desire riuier Crabs, which are neither found in France nor Almain, as *M. Rondelet* writeth in his book of riuier fishes, and 34 chapter. And as touching this point which may be alledged, that riuier Crabbes should bee better in the dispensation of the said receit (if they might bee had) considering their great vertue against wounds and vlcers, of mad dogges, and against the canker, and that in their places for want of them, wee must take sea Creuishes, which haue the same vertues, but with lesse force and efficacie, as *Discorides* sayth: I answere, that the argument is not of any force, for it is not necessary, that the thing which is most excellent and requisite for some things, should bee so for all things. So there are likewise diuerse abuses in the translation of certaine medicines, which I will shew in another place. This thing calleth to my mind the equiuocation that is committed touching the name of Ambor, which commonly doth signifie as well the grey (that is exceeding deere and precious, being worth at this time in Montpelier five and twenty, or thirtie crownes the ounce) as the yellow, whereof we make Beads: Their difference is very great: and hee that would reason thus, and say that Ambor grees is most excellent, wherefore in all places where wee find Ambor to bee required in medicine, wee must haue the Gray, hee should abuse himselfe very much: as it seemeth Maister *Barnard Gordon* hath done in his Trochisques against pissing blood, where hee requireth an ounce of Ambor grees, being a greater quantity in weight then any of his other Simples (if it bee not the Printers fault:) Neuerthelesse, I haue read it so in the written coppie (which is thought to be his hand) in the

D

Popes

amber.
white &
yellow

Opinions for curing of Harquebush-shot.

Popes Librarie at Montpelier. The said disease happeneth oftentimes by the indisposition of the bladder and the kidneies: Must wee therefore for so base members vse so precious a remedy, as is the Ambor grees, seeing common Ambor (in Greeke called *Electron*, in Latine *Succinum*, and in Arabia *Carabe*) is fitter and more proper thereunto? And so to say that riuer Crabbes haue a more singular vertue then the others, and then the creuishes, therefore they should bee better for wounds; the argument is not good, nor any necessary consequence. Thus much touching the first opinion, which I write to men of learning, and not opinionat. Touching the other opinion, which is Popular, I say it hath some reason, but yet vnknowne to those fooles that vnderstand not wherefore it is said, that we must haue liue Creuishes, and that if there bee one dead, the rest are worth nothing: it is to be vnderstood, that they ought to be in their force & vigour, hauing not languished out of the water, to the end, that being stronger, they may haue more force and vertue: for that the beast which is weake and feeble, either by means of hūger or languishing, hath not so great force, either to nourish, or to put in medicine, as that which is quicke and strong. Therefore they must bee put into the Ouen presently after they be taken, and that is it we meane when we say aliue and quicke. It is not therefore to be said, That if there be any of them dead, the rest are worth nothing; vnlesse it died by languishing away: for without doubt the rest of his fellowes (which wee suppose to haue ben taken together) are not verie lustie. But if they die by any violence, or haue beene killed by misfortune, or expressly, they are not lesse worth then those that are liuing, for they must all die presently in the

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the Ouen. So many men will not eate of diuerse riuer Fishes, valesse they bee quicke, for if they died of themselves, they are much worse. It is therefore not spoken in vaine as touching Creuishes, but we must well vnderstand what their life or quicknesse meaneth, which is required in this remedy. Now I will speake somewhat touching the knot.

All that is required in this receit, it is wrapped in a linnen cloth, and made in manner of a knot, in bignesse of the quantity of an Egge, and almost as hard, whereof is made three decoctions: but in my opinion it were better to deuide it into three parts, and that each part be vsed but once: for if you open that which is so great and close bound together, hauing boyled but once, you shall find of the powder in the middle, that neuer tooke wet, and by consequent hath not yeilded any vertue into the decoctiō: being boyled the second time, it wil not do much more (for in the meane time the knot is dried) neither yet the third time, but rather lesse then the first, for there is not much more of the substance then the outward part, that indureth the decoction, which hath alwaies lesse vertue. Wherefore it shall bee much better to deuide it into three parts, & that each part be bound in a linnen cloth, in such sort, that the powder bee not ouer much pressed: and when it shall haue boyled as much as it needeth, let it be well pressed forth, and then throw the knot away, as not hauing any more vertue for the vse it shall be put vnto.



¶ A question whether it is possible to
heale a Harquebush-shot with simple cold
water only.

Daugeron.

If seemeth altogether without rea-
son, to seeme to handle and heale
what wound soeuer in his foure se-
uerall times, with one onely medi-
cine : for that all wounds (as also
swelling against nature, and other
diseases) doe require one medicine
at the beginning, another sort in the encrease, other
kinds at the full, and different from the rest at the decli-
nation. Wherefore it is but badly reasoned to say you
will vse alwayes simple cold water only from the begin-
ning to the ending of the cure, which may peraduen-
ture serue but for one of the foure times, as it might bee
graunted to serue at the beginning, then when it is ne-
cessary to strike backe and impeach the influence of hu-
mours, which may be done by the continuall applicati-
on of cold water. But when the matter ought to come
forth

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forth and descend (which it beginneth to doe in the encrease) then at the least you must vse whole water, which is a right drawer: for cold water hindereth and impeacheth the effects and workings of nature, astonishing and deminishing her heat, being of a contrary quality, whereby it is in danger to extinguish the same: witnesse the Liuidite induced into the member greened. To the same end *Hippocrates* said, That cold water is boyling in vlcers (by which word hee also vnderstandeth wounds) hardeneth the skinne, causeth insupportable dolor, maketh the member liuid, exciteth certaine fits of agues, conuulsions and distensions. To the contrary (sayth he in the Aphorisme next ensuing) whole water is drawing, which sheweth a great assurance, softeneth the skinne, extenuateth, appeaseth the dolour, mittigateth rigours of agues, the conuulsions & distentions. Another great inconuenience groweth by cold water, that is, that in constipant, closing, and thickening, it retaineth and encloseth all the matter, whether it be digested, or not digested, in such manner, that the vlcer cannot be purged and made cleane, to giue place to the new flesh that nature shall engender if that impeachment bee taken away, so that likewise the member greened haue his right temperature, (which is the true and only health of such members greened) which may bee altered by the cold water, in danger to breed a Canker, by abolishing naturall heate. At the least there will bee neither superation nor regeneration of any force or effect, but there will rather growe and encrease a flesh that shall bee soft like a sponge, which will multiply more then wee desire, and such as cannot make or breede a scarre. For, for to make good and firme flesh, we must vse a medicine that is dry-

water
whole

whole
drawing

side

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ing and deterfiue, which is called Sarcotique: or at the least abstaine from that which worketh the contrary, as cold water, and commit the whole worke vnto Nature it self. Wine were good for that purpose, specially sweet Wine, which is of these two qualities, drying, and deterfiue. Much more *Aqua vita* (which is a Wine distilled) would serue to the closing & encreasing flesh, being very much giuen to drying. But common water that is cold and moist, worketh the contrary effect to our intent and meaning, keeping the wound open, soft, foule, and of an euill colour, whereby it resisteth wholly the breeding of a scar, so far is it from helping of the same.

Marcel.

YET many practise the same with good successe, as wel in harquebush shots, as other wounds, applying nothing thereto but simple cold water, euen from the beginning of the cure vnto the end: although there be great dilaceration of the flesh, yea and some bones broken. To this experience, reason doth subscribe, for it is Nature only that healeth wounds, vlcers, and fractures. The Surgeon with his medicines doth but helpe her in some things, and take away the causes of hinderances: as in the cures propounded, are influxion, dolour, inflammation, and other accidents that happen in Harquebush shot: Nowe cold water by his coldnesse often applyed thereunto, doth impeach the same, for it doth manifestly strike backe, and by consequent maintaineth the member grieued in his right temperature, without any notable inflammation or dolour. Whereof it followeth also, that naturall heate being therein preserved

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*good
flesh*

*Wine &
Aqua Vita*

*Nature &
Medicines*

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in his estate, yea and augmented by the meanes of cold water, closing the powers, it is of greater force to digest, seeth, and suppress the superfluous humours, and the matter gathered together, whereby there groweth a most commendable pus: which is a worke of naturall heat, well qualified and intassed: as it is requisite to alter and surmount a matter altogether vnprofitable to the member; and make it of an indifferent condition betweene rotten and nourishing; so cold water doth conferre great helpe vnto naturall heat, in matter of supperation, and it is by accident, that it hindereth the dissipation, shutting and closing it within the member. Now when the Supperation is wrought, wee must cleanse and make cleane the wound, whereunto cold water doth sufficiently supply the want: for it is deterstue, at the least washing, rening the wound, and cleansing it of filthy matter, euen as we vse to make cleane a vessell. Whereby, by an iniection, or rubbing of the vpper part of the wound, it is sufficiently cleansed: besides this, that the member it selfe by his expulsiue vertue doth cast forth such excrements, and as farre as need requireth. This impeachment taken away, Nature engendreth newe flesh to fill the vicer, and there needeth no medicine to the same, but the proper matter, which is blood of a good quality, and reasonable quantity: for the remedies called Sarcotiques, are but deterstue and drying, and work nothing else but the aforesaid mundification. It is nature only that maketh flesh, we must only foresee that it bee not withdrawne or hindered, and worke in such manner, that the natural heat may retaine her right temperature: whereunto the continuall application of cold water may serue, which hindereth the influxion,

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inflammation, and dolour, during the whole time of the cure: for it is not sufficient to take order for the same in the beginning, but we must continue it, for that all these accidents may happen or come againe in all the foure times of the cure, either by the sicke mans fault, or by meanes of the assistants, or by reason of the externall things, and generally because of one of the fixe vnnaturall things, the vse or abuse whereof do conserue or destroy mans health. We must expect as much in the fermentation or knitting of the broken bones, and the vnit-ting of the other parts torne and dismembred, as sinews, ligaments, and tendons, which are reestablished & continued by a flesh that is called *Pore Sarcoide*, which Nature produceth and maketh of the blood appointed for the nourishing of the member: and there needeth no other thing but onely that the naturall flesh bee strong, and that it bee furnished with conuenient matter. Lastly, wee proceed to the making of a scarre, which is likewise a worke of Nature, as *Galen* sayth in his third Methode, and eight chapter. Whereunto neuertheless the exterior aere doth much helpe, which drieth the superfluous moistnesse of the new flesh, and maketh it hard, in such sort, that it serueth afterward in place of skinne: which cold water by his coldnesse doth better effect, by thickening & hardening the said superfluous moistnesse: as all cold things do harden & thicken, although they be accompanied with moisture, & which is more, the right thickeners are cold & moist, as *Galen* saith in his 5. booke of the vertue of Simples, cap. 9. and 13. Wherefore it may be holden and approued, that the applying of cold water to a Harquebush shot will heale the same, being vsed during the whole time of the cure.

medicines
cold & moist

To

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Ioubert.

TO speake my mind, and shew my opinion, it is true that a man may perfectly heale a Harquebus-shot, and other wounds, as it is before declared, with simple cold water; and there shall neither enchauntment nor miracle bee vsed, as the most part of simple people are perswaded: for that cold water hath all that in it, which is required to the whole cure, and may serue for euery of the times (so nature bee sufficiently strong, her heat in force, and the body well in flesh) as *Hippocrates* supposeth and requireth in his one & twentieth Aphorisme, & fift booke, in the cure of the Tetane by cold water, poured vpon the whole body, in great abundance, and suddenly. He sayth it must be a young man well fleshed, and that it must be done in the middle of Winter: or if the man, or the member which is hurt, be lean and weak, and his heat in feeble, the application of cold water will more in feeble and weaken his naturall heat, whereof will ensue a coldnesse of matter, which of force must be suppressed, as in a member that is foundred. So then heat being deminished, it cannot suppress, much lesse incarnate or conicale, and much lesse knit or ioine the bones. But where the body is found to be in good point, and his heat in force, the exteriour cold doth enforce it the more, in such manner, that it may serue for all the cure: for first the member being closed by the cold, admitteth not the influence of humours, and by consequent exempteth it selfe from dolour and inflammation. We haue two kinds of repulsters, described at large, the one astringent, and the other cooling. That which hath these two

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qualities both together, is the strongest, and rightly called repulsive, which must be used in time of greatest need, that is to say, where and when the member is least able to resist; and the force of the infection is very impetuous. The other two are sufficient, where Nature is of sufficient force, as cold water often applied. As touching supperation, the said water serueth thereunto by accident, as it hath ben said by the affirmant: so the body or the member be in good point (as it hath ben said) and naturall heat in vigour: for besides this, That to a nature which is strong, nothing is impossible (as our Physitians say) this application doth strengthen it more. Then as touching the cleansing, it is certaine there are two sorts of cleansers: the one is by deterfiue medicines, and the other by washing medicines. The deterfiue are such as are called Sarcotiques, sweet, salt, or bitter; for the sharp do proceed further, being corfiue: the washing are pricking and liquid, as water, and such like liquours, which serue only to soke the filthinesse, and rince the place wherein they lie, as it hath ben said before. As touching the making of a scarre, we must acknowledge that it is sufficiently done, by meanes of the exterior aire, which dryeth the superfluousnesse of the new flesh that cometh forth: but specially the coldnesse of simple water doth auoid it, for that it thickeneth and closeth whatsoever it toucheth. By these reasons, besides the experience well obserued and verified by diuers men, it doth sufficiently appeare, that some harquebush shots may be healed by the only application of simple cold water.

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The second Question, discoursed by
M. Ioubert, at the request of M. Iacques Dange-
ron, and M. Francis Martel, surgeons to the King
of Nauatre : Touching the decoction for
all wounds and vicers, specially of
harquebush shot.



Here is at this day a receit holden
in great reputation and account,
which the Emperikes vse for Har-
quebush shots, & all other wounds
and vicers : promising therewith
to heale all solution of continu-
ance, be it new, or old. The receit
is as followeth: Take the root of Astilochie round, and
Bay berries, of each a dramme: of Creuishes taken in
the full of the Moone, and brought into powder by
drying in an Ouen, two drammes: the leaues of the herb
called Prunelle, dried in the shaddow, one handfull, or
as much as will fill an Egge shell: all this reduced into
powder, and bound in a cloth, is boyled with a handfull
of Perunele, in an earthen pot leaded, with three
pounds of white Wine, till two parts thereof bee con-
sumed. Of this decoction the sicke man drinketh three
or foure ounces in the morning, a out three houres
before dinner: and the vicers are rubbed, washed, spink-
led,

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led, and tempered euery fixe houres after his repasts, then they lay a leafe of red Coleworts (wet in the said decoction) vpon the wound, and vpon the leafe a cloth wet in like manner. Truly it is a medicine that is very fit for vlcers, which require only to be made clean and dried after the inflammation is past, the influence stayed, the matter suppressed, and the dolour appeased: but at the beginning of wounds, whether they bee contused or simple, namely in the augmentation, while the influence or inflammation endureth, it is of no effect, and will but weaken the disposition. Also the Emperikes that vse it, doe not willingly employ it, but in vlcers that haue had some handling and long scope of healing, and whereof the Surgeons cannot by their oyntments inake a good cure, neither yet by their plaisters and Oyles bring it to perfection: which most commonly happeneth, because they looke only into the member that is hurt, and neglect the rest of the body, being ill nourished and fed: as if the member could liue & haue force of it selfe. These Emperikes by good reason (which neuerthelesse is vknowne to them) doe take vpon them in short time to heale these famished and weake Patients: whome they nourish well, and giue them this drinke, besides the application thereof vnto the vlcere, as it is said before. It is a good course of proceeding, for there resteth but two indications to execute: The first is, to restore the bodie weakened, infeeble, and ouercome by the abstinence before committed, either by perswasion, appointment, or constraint, because the sicke person could not eat during the feuer, alteration, inflammation, and great dolours. Now by his refection of the body, it followeth that nature is strengthened, and requireth good matter to fill, in
carnate

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earnate, and thicken the vlcers: otherwise the member greued dooth ingender nothing but excrements and filthinesse, by reason of his weakenesse: whereof proceedeth new absceez, made by meanes or manner of coniection, which is attributed to some influence of humors: by which meanes (although not well vnderstood) there is ordained a greater diet or abstinence, than before was vsed: and they cause the Patient to vse all dry meates to consume those humours. But to the contrary of their intent, how much more the body is famished, so much more absceez doth growe, which is peirced sometimes in one place, sometimes in another, in such manner, that in the end the poore skinne is made full of holes, like vnto a siue, and oftentimes the sick party dyeth in great misery, which is attributed to his weakenesse: and hee is alwayes found to bee in a little feauer, which is named Lent, and is but onely in bodies that are drie and hard: the heat is necessarily sharpe and biting. It is therefore for want of nourishment that all this happeneth, as the successe of the cure doth well declare. When the Emperikes feed them with good meates, which doth moisten substantially, and with Wine, which helpeth the digestion, strengthneth naturall heate, and comforteth the spirits, then Nature being restored, strengthened, and comforted, the vlcers may heale: being holpen by the other helpes, which is the second intention or indication, that is, to drie the superfluities as well inward, as those of the vlcer, in consuming the matters precedent and conioyned, by the drinke and the application of the vulnerall medicines, such as the decoction aforesaid: and it is a most auncient practise, as it appeareth most evidently by the potions described by Maister Cuius de

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Chauliac in the common curing of wounds, *Tr. 3. do. 50. cap. 1.* in the fourth intention: in which place he seemeth to decide the questiō propounded, saying: As touching potions which wee were accustomed to giue vnto men that are hurt, I say that I neuer vsed to giue any drinckes to those that were newly wounded: for such potions are whote and opening, mouing the blood, and preparing the wound vnto a fluxe and impostume: but vnto olde vlcers, reduced and brought vnto Fistulaes and Cankers &c. I haue sometimes permitted them. Neuerthelesse, the ancient Fathers, as *Rozier*, and the foure Maisters, did administer these drinckes indifferently to all wounds and fractures, which for the most part they composed of Mather, (called *Rubia Mator*) of Buglas, of Plaintain, of Tansie, of Chenetie, of red Coleworts, of hearbe Robert or Prunell, of Doves foot, of Cariophyllate, of Hounds tongue, of Pimpernell, of Mouse eare, and such like, whereof they tooke the iuice, or else sod them in Water, Wine, and Honney, and euery morning gaue halfe a quarterne thereof to drinke: binding vpon the wound a leafe of red Coleworts, euery morning and euening. And these Emperikes affirm, that if a man doth vomit the drinke, it is an euil sign: & if he keep it, & that it issueth at the wound in such sort as he drank it, it is a good signe. So God help them. But it is worse done of *Thierry* and of *Henry*, that commanded to giue purgant or most strong claire to all such as are freshly wounded in the head and the brest. I knowe not from whence this folly proceedeth, but I am well assured that *Galen* commaundeth it not. Behold how the good Doctor reiecteth such drinckes in the beginning, but not after, when there needeth only absteruon and drying, incarnating, and strengthening:

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thening: according to the which obseruation and doctrine, he ordaineth in the general curing of all wounds in the head, *Tr. 3. do. 2. cap. 1.* intreating of nine common documents (and it is the last) to reiect and take away the scales of bones that may remaine behind, a powder to drinke, composed of Pimpernel, Betonie, Cariophilacte, Valerian, and Fitches, and of Mouse eare as much as of all the rest together. Also in the second intention of the curing of Fistules, *Tr. 4. do. 1. cap. 5.* hee setteth downe two receits: and in his Antidotaire, *Tr. 7. do. 2. cap. 1.* hee describeth the Pumon of *Thierry* and his companions, before mentioned, (which is a very sharpe claie) and a powder like vnto the powder before set downe, onely that in place of Cariophilacte, hee setteth the roote of Felwort, which is repeated in his lesser Surgery, *do. 2. cap. 1.* where hee addeth, that they must make the signe of the Crosse, and say these verses of *Dauid*:
Dextra domini fecit virtutem, dextra domini exaltauit me,
non moriar sed viuam, & narrabo opera domini, castigans
castigauit me, & mori non tradidit me. Further in his Antidotaire, *Tr. 7. do. 2. cap. 5.* speaking of remedies for the brest, he describeth two drinckes for wounds in the said part, where he repeateth the common peoples sayings, That if the patient doth vomite them, there is no hope of health. The like is wrtten in his little Surgerie, and the ninth Chapter of the second doctrine. By all these purposes it doth euidently appeare, that it is no newe matter to vse these drinckes, and how they are to be vsed, that is, after supuration done, there resteth nothing but to drie the vicer, to incarnate and heale the same. Of these drinckes, there may bee many composed, one
differing

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Wine &
Aristoloch
healeth
Vlcers
Alia
rastum
gentia

differing from the other in kind, but all to one effect, and answering to one matter : as this of Aristolochie, Bay berries, ashes of Creuishes, Prunelle and Peruincke, boyled in white Wine: for Wine is very conuenient for vlcers, in so much as that vlcers (as *Galen* in his Methode sayth) doe drie the superfluities which hinder the coniealing and vnion of the member. The Aristolochie also, bitter and a little sharpe, cleanseth the filthinesse and foulness of vlcers, defaceth the rottenness, dissolueth and disperfeth the superfluous humours, strengtheneth the bones, and withdraweth all straunge matter that is within the vlcer. The Bay berries dissolueth very much, and dryeth : the ashes of Creuishes drie likewise very fast: the Prunelle, called *Consolida media*, bitter & astringent, doth not only close the wounds, but doth also consume the blood bruised and coniealed in the wound. To this might bee appointed *Plmaria*, and *Nicotiane*, at this day proued to be good for the same vse. The Peruincke, bitter and somewhat astringent, much commended by *Galen* and *Dioscorides* for vlcers in the guts, (which is named *Dysanterie*) is very requisite to this medicine. Besides all these qualities and manifest vertues, there is not any of the said droogs that hath not efficacie and propriety against some venom or poyson. Whereby I thinke hee which inuented this remedie against Harquebush-shot, thought there should bee some poyson in the wounds, as many men suppose. So this decoction ought not to bee despised, but rather to bee receaued with approbation, to bee vsed after the vlcer is brought to the aforesaid condition, as wee doe as well with this, as with an infinite number of other such like, differing in matter and proportion of Simples, according to the diuersities

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sities of hurt bodies, their members, times, seasons of the yeare, of the Region, and of the present commodities, (for euery thing is not found in all places) which giue vs other meanes and aduise, without staying or trusting to one onely receit, as these Emperikes doe for want of reason and iudgement: Whereby they cannot inuent any thing, nor yet very well vse the remedies that such as wee, (and not they) haue inuented, and daylie doe inuent.





An Apologie of *M. Nicholas Poget*
Surgeon to the king of Nauarre, against *M. Ioseph du Chesne* Physician, vpon this argument, Whether it
is possible to poyson Bullets for Harquebush shot, and
that the poyson may be borne into the body.

The Arguments of M. Ioseph du Chesne.

L Confesse that Lead of his owne nature cannot beare any kind of poyson into the said wounds, vnlesse the poyson bee infused into the mettall, as in truth it may well bee done: for it is not to bee doubted, but that lead (although it be a most heauie and terrestriall body aboue all other mettals, and yet neuerthelesse most rare and spongious, according to the opinion of all Philosophers, as being made of a most impure combustibile Brimstone, abounding in great quantitie of Mercurie, neuerthelesse great, impure, and drossie: from whence proceedeth both his easinesse of infusion, and his rarenesse & softnes) is by consequent very fit to receaue and drinke vp any liquor whatsoeuer. For if yron which is thicker, heauier, and lesse porous (as abounding in very small quantitie of Mercurie) can

receaue

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receave certaine kinds of poyson, as impoysoned arrowes, whereof the auncient writers haue so much spoken, and wherein they haue so much travelled to finde out remedies against them: doe shewe vs euidently, wee must not doubt, but that lead is more apt to do it, aboue all other mettals, for the reasons before declared. But to shew that I speake not of the said arrowes without good witnessses, see what *Virgil* writeth in the ninth, tenth, and twelfth of his *Aeneidos*, *Syluius* in his first booke, *Ouid* in his third booke *De tristibus*, *Homer* in his first booke of *Odyss*. Likewise *Theophrastus* in his ninth booke of Plants, and fifteenth Chapter, witnesseth, That in *Aethiopia* there is found a venomous root, wherewith the people of the Countrey doe annoint their arrowes. *Plinie* witnesseth as much of the *Scythians* in his twelfth booke and fift Chapter: and *Paulus Aginetus* in his sixt booke, and eightie eight Chapter, saith the same of the *Danes* and *Dalmatians*, and generally of all the *Barbarians*. *Dioscorides* in his sixt booke and twenty Chapter, alleadgeth the like. And it will not serue any thing at all to alleadge, that Lead reiecting the fatnesse and foulenesse in the melting, cannot receave into it any substance of another kind: for it is an ordinarie thing, that all imperfect mettals doe cleanse themselues of their earthly fattinesse, and impure brimstone, by meanes of the fire, and by that meanes become harder, each metall refining it selfe in his owne substance. By this meanes the preparations of Copper, Tinne, and Yron, are made: which yron by his fusion reiecteth his filthinesse, which separateth it selfe in the fornace, & then there remaineth a metall that is more pure & fine, which is called Steele, as *Aristotle* witnesseth. Nowe although it be the qualitie

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of these mettals to reiect the fattinesse and filchinesse by
meanes of the fire, as wee said before, yet doe they not
leauē to receaue and drinke in another substance, whol-
ly contrary to their nature. For what is he that doth not
know, but that Steele being one of the hardest, doth re-
ceauē a temperature that maketh it harder, and of a con-
trarie substance. Who would say that vineger, foot, and
salt, the water of Mouse eare, or of wormes of the earth,
mixed with the iuice of reforts, are of the nature of
yron? yet yron being steeped and dipped into the said
things, and oftentimes taken forth againe, becommeth
so hard, as it is impossible to bee beleeuē, if it had not
been proued: As to the contrary it becommeth soft and
tractable, being dipped diuers times into the iuice of
Cigne, Guimaues, and of Sope. As much happeneth
to Tinne, and namely to Lead, which being molten, and
oftentimes quenched in the iuice of Squilla, the one lo-
seth his sound, the other (which is Lead) loseth his soft-
nesse and blackenesse which they could not doe, if they
had not retained some part of the spirit and vertue of
the said temperature. These things therefore doe eu-
dently declare, that although they do purge themselues
of their fattinesse in the fire, they cease not neuerthelesse
to receaue or drinke in a substance of another kind. Now
it should be an ouergreat folly, to beleue that the mix-
ture of metaline spirits which are like and agreeable,
cannot more easily bee done. For wee see that Copper
becommeth yellow by the spirit of Calamine, and of
Turie; as it becommeth white, receauing the spirit of
Arsenic, and of Orpin, with such like: which maketh me
conclude, that if the mettals (whereof in generall bullets
may bee made) and among the rest most easily of Lead,
are

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are apt to receaue all spirituell substances, specially being of their owne sort, whereof (as of how many mercuriall waters infected and mortall, may there bee compositions made, adding vnto them the iuice of Aconites, of Napellus, of Rhododendron, of Apium rifus, and such like, which in their whole substances doe hurt & corrupt ours) men may make so venomous mixtures, that it is not to bee doubted, but that the said bullets doe receaue them, and in receauing them, doe infect the wounds touched with such poyson, in passing through the body, in such sort, that they leaue most dangerous markes behind them, when conuenient remedies are not applied: for experience sheweth, that there are at this day diuers so venomous and mortall mixtures, that if an arrow or any other such kind of instrument be dipped therein, and that a man bee but a little hurt, so the blood issue forth, although the arrow do but enter, and bee presently drawne out againe, yet is the poyson so subtle and pernicious, that entering into the lesser veines, and from them into the greater, and so into the noblest parts of the body, specially the heart, it doth presently kill him that is wounded therewith, if he haue not his proper cou൬terpoyson presently administred vnto him. Which I thought good to set down, as a thing most certain and true (which I my self, and diuers other great and excellent persons worthy of credit, haue seen) to shew the admirable and prodigious effects of nature in these times: of which although many men are ignorant, yet are they not therefore to bee esteemed impossible. But hereof I speake more at large in a booke of counterpoysons that I haue composed, which I hope in short space to publish, wherein I will teach the true re-

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medies against so pernicious and mortall poysons. Let those therefore that will not be perswaded herein, content themselves, and bee assured that wounds may be poysoned by bullets of lead, which are the commonest sort of bullets, or by any other bullets made of other metals: which they may conceiue much better, then by the only reading of *Galen*, when they will take the paines to trauell strange countries, and frequent the companie of diuers learned men, and see with their owne eies the diuerse effects, and wonderfull miracles of nature, which cannot be knowne of euery man. But fearing that by entering into an ouer large discourse, I should fall from my matter, I will conclude, that bullets may be poysoned, not by putting poyson into certaine holes made within them, as some persuade themselves; but by their compositions with those Mercuriall waters, and iuice of venomous hearbes, that can change and peruert all their substance, and make an impression of their malignant qualities (so subtile and spiritual) within the said wounds, in passing onely swiftly through the body. Those that haue seene it proued vpon beasts, will beleene it better, and that experience by vs with reason, confirmed in our booke of counterpoysons, will stop their mouths that dispute against it. But if I should graunt them, that the bullet passing so swiftly through the body, could not worke his effect, nor so soone leaue the impression of his poyson behind him, are there not diuerse wounds wherein it remaineth long ynough, and the poyson that may be inclosed in the said bullet (whereof I am perswaded no man is in doubt) hath it not time ynough to disperse into the wound? For the more it is composed (as it may be done in manner before declared) of a substance spiri-
tuall

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tuall and most subtle, so much more suddaine and subtle are the effects thereof: infecting by the malignant vapour thereof, being communicated by meanes of the veines, arts, and sinewes, with the naturall and vitall spirits, which by a contrarietie they stifle and choke vp, entering into them, by which meanes men lose their liues, consisting only in the liuely and due action of the same. These poysons being so subtle and communicable, are the true and most pernicious poysons, as wee see by the bitings of vipers, and other venomous beasts. Nowe, if for the last refuge it should bee objected against mee (as some would seeme to doe) that the said poyson abiding in the bullet, may bee driuen away or consumed by the fire: I will answer them with an argument taken from themselves, and the same wherewith they serue their turnes to proue these wounds not to bee touched with fire, alleadging (as it is true) that hardly is the bullet so hot (although it enter into a hard body) but that it may well bee handled, if it bee taken presently after it is out of the peece. In which manner I cannot find this fire to be in any sort sufficient to consume or clense away the poyson that shall bee mixed throughout the whole substance of the bullet, and so much shed therein, that it shall wholly haue chaunged and conuerted the bullet by the malignant qualitie of the same. I esteeme not much of their allegation of *Aristotle*, that the yron of arrowes doth heat in such manner, as that the heat thereof were sufficient to melt lead; seeing that experience teacheth vs the contrarie in Harquebush-shots, that are thrust forth by fire, and with a greater swiftnesse. But if I should agree vnto *Aristotles* opinion, neuerthelesse, the examples of venomous arrowes by mee before
alled.

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alleged, doe sufficiently declare, the poyson not to bee taken away by this fire, so great as they imagine it to be, much lesse may it bee done by a smaller fire, such as is in the bullets, in such sort that I say not heated onely, but if the bullet should bee double moulten, verie hardly would the infected substance bee taken away, (although it is of nature most subtile) so well is it mixed and vnited in the mettall, which by her meanes it hath altogether altered. You see likewise that Arsenic doth not consume at the first melting, nor the spirit of Calamine, or of Tutie, mixed with Copper that is white or yellow, although we account them not among the number of poysons, which outwardly, and far from the noblest parts of mans bodie, are so mortall (whereof wee haue alreadie spoken) throughout their whole substance, and hidden properties, as the effects doe most manifestly declare: I thinke I haue sufficiently shewed and declared that bullets may bee poysoned with such a kind of poyson, that in so small a time, and so speedie a passage, they may leaue the effects of their nature: and much more if they remaine within the body, as oftentimes it happeneth, and that it cannot bee consumed by so small a fire as that is, which doth hardly heat the bullet. So to make an end, I will conclude with the reasons alledged, that wounds made by Pistols or other shot, may be infected with poyson, not by meanes of the powder which herein is exempted, as wee haue already declared, but by the impoysoned bullet, as it may well happen. Wherein the learned Doctour and skilfull Surgeon ought to bee carefull, not standing obstinately in opinion, that if it happen not ordinarily, yet that it may not in any sort bee done, not so much in
a day

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a day of battaile, where such meanes may bee wanting, either by discommoditie, or by want of knowledge, but cheefely then when some euill minded person, expert in such villanies, shall purposely stand and watch to doe some notable mischeefe, wherein he will not forget any thing that may helpe and further his wicked, damnable, and murthering intent: whereunto Princes and great Potentates of the world are much more subiect then the common souldior, for whome men vse not to search out such detestable poysons. I leaue to set down or speak of the meanes that men may haue to knowe when such wounds are poysoned, the tokens and eminent signes whereof I will declare at large in my booke of the True methode of curing such wounds.



The answer of *Nicholas Poget* to the arguments of *M. Ioseph du Chesne* touching the poysoning of bullets in Harquebush shot.

MAfter *Ioseph du Chesne* in his treatie of the generall and particular curing of Harquebush shot, seeking to proue that bullets may bee poysoned, beginneth to shew That lead is very rare and spongious, according to the opinion of all the Philosophers, although it hath a bodie very heavy and trespasstriall aboue all other mettals. Whereunto I answer, That

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That they are thinges contrarie and vnlike conditions, to be very spongiours, and yet the heauiest, for that a body that is rare and spongiours, containeth much aire, which maketh it light, as wee see in a pome stone that swimmeth on the water, contrarie to the nature of other stones, by reason of their closenesse. And although we commonly see that wood swimmeth vpon the water although it bee round like vnto a ball (for that a plancke hath greater aduantage to keepe aboue the water, by reason of his flatnesse) neuerthelesse there is wood that sinketh presently to the bottome of the water, as Agaloch (called Lignaloës) and such like firme wood, which are so heauie, that the water cannot beare them. Now if Lead be so rare and spongiours, wherefore then doth not a plate of lead swimme vpon the water, as well as a peece of wood? if there be aire inclosed within the same (for so it must be, if it be a bodie rare and spongiours) it is most certaine, that Lead will not sinke into the water. Maister
„ *du Chesne* addeth further, That Lead aboundeth in great
„ quantitie of Mercurie, from whence proceedeth the
„ easie infusion, rarietie, and softnesse thereof, and that by
„ consequent it is very proper and fit to receaue and drink
„ in any liquour whatsoeuer. I haue already disproued the
rarietie: nowe touching the softnesse, which maketh it
more easie to melt (for that all things that are soft, are
somewhat liquid) it is by reason of the watric moistnesse
thereof, whereby it is so heauie, for water is heauier then
earth, as *M. Iouber* proueth by many euident reasons,
where he sheweth likewise, that the water sustaineth the
center of the world, as being the heauiest element,
which hee sheweth and euidently declareth by diuerse
eminent reasons. Now the nature of water is to be mol-

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ten and liquid, it congealeth nor hardeneth not of it selfe, or by his proper coldnesse; it is the cold aire that maketh it stay and remaine firme; it is alwaies running, according to the nature thereof: so that which hath most abundance of water (and by consequent is soft) is the easier to melt and runne abroad. Quicksiluer is the cheefe of this condition, whereby also it is very heauie, in that it is very waterie; and alwaies stirring, as water will alwaies runne. Hee saith further, That yron which is thicker, firmer, and lesse spongiouse, may receaue a venomous qualitie into it, as impoysoned arrowes, &c. First, I denie that yron is firmer, and lesse spongiouse, for that the contrarie is easily seene, when a peece of yron is broken, and the handling likewise sheweth the same, for that you feele it lighter, which proueth it not so firme, for that you must haue a great peece of yron in quantitie, to answere the quantitie of a small peece of Lead. As touching the receauing of a venomous substance, as the heads of arrowes doe, it is but outwardly, being annointed or rubbed with some kind of poyson; euen as a knife rubbed with an Adamant, retaineth the vertue of drawing needles vnto it, as the Adamant doth it selfe, but this vertue is not inwardly within the yron of the knife. So M. Ioubert sayth in the conclusion of his Probleme, that the bullet of Lead may bee poysoned, as the yron of arrowes and of darts may be, but it is not in the substance, nor yet inwardly. Whereby this argument proueth nothing against his sentence, and hee needeth not to make so long a discourse, by other reasons, to proue that arrowes are poysoned, for it was neuer doubted. Nowe, where M. Ioseph saith, That in Æthiopia there is found a venomous roote, wherewith the people of the Coun-

- o » trie doe annoint their arrowes, &c. That is no new matter, for in Spaine the Hunters in these daies doe the like with the iuice of white Elebore, which they call Baraire, and Lierua de L'arbalestieron, and the Toxicon so renowned, is deriued of Toxon in Greeke, which signifieth a Bow, or Crosse-bow: and Toxicon, with the venom wherof they doe vse to annoint their arrowes. But all that is exteriour, for that poyson cannot enter into a bodie so thicke and close as yron is. And although it should enter, yet the exteriour part would doe all the mischeefe, for as we will declare hereafter, euery action that altereth, is done by touching. It followeth in his
- » discourse, That all imperfect mettals are cleansed by the
- » fire, and become the purer, each one refining in his proper substance, casting forth their filthinesse. This as farre as I perceiue, maketh well for vs: for if the mettall purge it selfe of his excrements by means of the fire, (that hath this condition to separate things of another kind, and to vnite and drawe together thinges of the same kind) how can it vnite and ioine it selfe by meanes of the fire, to the iuice of hearbes, or of other drougs? If it reiecteth from it selfe any strange substance, although it be metal-like, how should it admit the vnion of a different thing, not onely in sort, but in kinde? Mettals are refined by the fire, and the oftener they are moulten, so much the finer they become. What is meant by fine? Is it not sincere, pure, and without mixture or alliance of any other matter? As when Gold and Siluer are refined, doe they not separate them from all other mettals, they remaining onlie pure and simple of themselues? It is true that by the same fire, other mettals are compounded with them, when they meane to make aloy: for they are
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mixable, in that they agree in kind, but other drougs are not of the same condition. I say not that mettall being moulten, cannot receaue certaine kinds of qualities into them, but I answere onely vnto the reasons alledged, which in my opinion doe not sufficiently conclude the effect of his purpose. Let vs see what followeth, Al- though it bee the propertie of imperfect mettals to reject their fattinesse and vncleannesse in the fire, yet they cease not to receaue and drink in a strange substance, wholly alienated from their nature. Which is a thing very vnlikely, for if they indure not the cousin or neighbor of their owne kind, how can they indure a thing wholly estranged from them? He will proue it by Steele, which is one of the firmeest mettals, that neuerthelesse receaueth a temperature of a cleane contrarie substance, which maketh it harder. Nowe hee leaueth the infusion and (which neuerthelesse hath more likelihood, to procure an alliance of different things) and layeth hold on temperature, which is no mixture, but is like the anointing or rubbing of the outward part of the mettall: which wee confesse may bee poysoned in that sort. But what maketh yron hard, but the closing and beating thereof, which maketh it lose the rarietie, causing it to become stronger, and resisting against those things that perse or bruiſe? For bodies that are rare, are softer, and easilier broken, because their substance is lesse vnited and ioined together. Yron is oftentimes handled, much beaten, and oftentimes dipped into the water, which is the temperature: the cold water closeth it much more, the beating that presseth it downe, the water entereth not into the yron, neither yet doth mix it selfe therewith, that most is true. I will say as much of the mixture of

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vineger, of salt, and of the water of Mouse-eare, or of wormes of the earth, mixed with the iuice of reforts.

That this liquour doth not penetrate the yron, neither yet harden it more then the water, only that this preparation is made, the better to approue the true cause of the hardening of yron, which is to beat it well, and to steepe it often in the water, when it is very hot; so in other things, men couer and shaddow many euident things with diuerse words and ceremonies, which the common people take for the principall causes of the effect: as to heale wounds and vlcers with water, oyle, cloathes, and such like, murmuring certaine words ouer them: as *Galen* reciteth, That in his time a certaine man killed Scorpions, with the pronouncing of certaine words, and spitting against the beasts with fasting spittle; which he might as well doe, not knowing that ceremonie of words: for it is spittle properly that killeth Scorpions. The like may be said of yron, that it being often quenched in some certaine liquour whatsoeuer that can quench it, and often beaten, it closeth and cleaueth together very hard. Whereby also it becommeth harder and heauier, losing the raritie, and how much the smaller it becommeth, so much the closer doth it waxe, resisting better the persing and brusing, then when it was thicker and more rare. I finde his argument as weake, which hee bringeth to the contrarie, That yron softneth, and becommeth tractabler, being often dipped in the iuice of Cigue, Cuimaue, and of Sope. For yron doth waxe soft by diuerse vses, if it bee not beaten and presently quenched: and to proue it, yron that is steeped, doth drie it selfe in often heating it by labour, if it be not often wet, as we see by files, saws, &c. and much more, if it

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bee hot and inflamed with fire, and that it bee beaten without quenching: for by the fire the fattie earth is separated, that made it harder and sharpe. Also fire oftentimes imprinted in yron, driueth out the great coldnesse that made it hard. Guimaue and Sope doe nothing thereto, (as I thinke) but serue for a shew, much lesse the Cigue: neuerthelesse, I referre my selfe to those that will carefully obserue these temperatures, and examine my reasons, so they be of a good iudgement, and such as wil not be carried away by euery mans perswasion. I say as much of that which *M. Ioseph* addeth as touching Tinne and Lead, which being moulten and quenched diuerse times in the iuice of Squilla, the Tinne loseth his sound, and the Lead his softnesse and blackenesse, which they could not doe (sayeth hee) if they had not retained some part of the spirit and vertue of that temperature. Wherunto I answer, that it is not necessarie that the thing which hardeneth or whiteneth, should leaue the substance in the mettall. For, for to harden it, there needeth not any other thing then onely to close and presse it together, which cold water doth, and more the beating, as wee haue said before. It is certaine that yron drinketh not in the water, for it perfeth not therein: and to proue it, the more it is tempered in the water, so much harder and closer doth the yron proue. Whereby it followeth, that the yron can the lesse drinke vp the water, for that water perfeth lesse into a close, then into a rare bodie. And to the contrarie, it should bee necessarie, that the yron should continually drinke vp the water of his temperature, for to become the harder, if the liquour by the mixture and vnion thereof, were the cause of the hardnesse: and by another contrarietie, it must be so that
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the yron should be more hardened by lesse temperatures then by many : for that at the first when as yet it is but rare, it may the better receaue the liquour into it But how is it possible, that a thing of soft substance (as water is) can conferre and contribute a firme and hard substance, yea and harder then yron by nature of it selfe? Mixe soft with hard, the soft will harden, and the hard soften : whereby will rise a body indifferent betweene hard and soft. Neuerthelesse, wee allow not that water and yron can bee mixed together. As touching whitening, it is lesse needfull, that for to worke the effect, lead should drinke in the iuice, and retaine the substance: for that blackenesse is taken from lead by washing, whereby the mettall doth rather lose some part of his owne substance, then receaue anie other into it. The like we see in stones and mettals burnt, which wee wash to take away their roughnesse and other qualities. Wee stampe and bruse them small, (which is a preparation correspondent to the infusion of those which may bee moulten) after that wee wash them so often, that the colour of the liquor doth not any more change. Who doubteth, that by the washing (which taketh away the colour of the metaline body, either wholly, or in part) there goeth not some part of the substance with it, and is carried away by the liquor? If after the washing, it be weighed, it will bee found much lighter, so it bee dried and made cleane as it ought to bee. Touching Tinne which loseth his sound, I say it is because of the often melting and refining thereof, for by that meanes it becommeth softer, and so loseth his sharpenesse, in separating it selfe from his fatnesse and terrestriall foulenesse. That which Maister *Ioseph* following doth alleadge, is more to bee allow-

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allowed, that the mixing of metaline spirits, like, and mixable, may easilier be done, then of mettals with their temperatures. And so M. Ioubert saith in the conclusion of his Probleme, that the mixture ought to bee of things which in nature are like, for that mettals doe agree together, as being of one kind. So that if there be anie poyson that may be mixed with lead, it must be metall-like, and not the iuice of hearbes, or anie other matter taken from plants, as I thinke. And M. Ioseph knoweth it well, whē he addeth to the same, [specially being of their own kind.] But he will neuerthelesse, that there may be mixed with it the iuices of Aconites, of Napell, of Rhododendron, & of Apium risus: which I denie, although the confirmation of his argument, grounded vpon experience, maketh not any thing for him: And that there are at this day diuers so venomous and mortall mixtures, that if an arrow or any other such kind of instrument be dipped therein, and that a man bee but a little hurt (so the bloud issue forth) although the arrow do but enter, and bee presently drawne out againe, the poyson doth presently kill the partie. I say it maketh nothing for him, for it proueth not that those drougs are mixed with the yron, but onely that the yron is steeped and tempered with them. Which I doe alwaies confesse, and that the outward part of bullets may bee poysoned, by long rubbing and tempering them with venomous mixtures. I confesse likewise that arrowes and darts poysoned in that sort, doe quickly kill the partie wounded, running through the veines and sinewes to the heart. But that taketh not place in instruments of fire, because the fire consumeth the poyson, and the subtiler the poyson is, the easilier is it consumed. If darts and

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arrows passed through the fire as the bullet doth, I doubt not but they would likewise lose their poyson. For that fire by the onely passage of the bullet through it, doth consume the euill superficiall qualitie, whereby the comparison (of arrows that touch not the fire, and of bullets that are thrust forth by fire) is not good.

„ Hee toucheth our master, when hee saith, Let those then
„ which cannot persuade themselves in such things, bee
„ content and hold their toongs. But hee will not stop his mouth, but rather vse his Philosophicall libertie, and in the meane time will courteously shew *M. Ioseph*, that by the only simple reading of *Galen*, (whereunto neuertheless *M. Ioubert* is not bound, nor ingaged, as euerie man well knoweth) a man may sufficiently comprehend wherein *M. Ioseph* doth abuse himselfe, and wherein his syllogismes doe faile. I commend his wit, and good intent, but yet wee must not attribute so much vnto voyages into diuerse Countries, neither yet to the sayings of the learnedst men, as vnto the good iudgement, discourse, and reasons of that which the eye hath seene and obserued: for that many seeing, doe not see, and hearing doe not heare. They persuade themselves well in many things that are not, and comprehend not those that are; for want of knowledge, to discerne the true from the false. I know diuerse which haue seen many rare things, but they discourse full badly thereupon, and make farre worse conclusions, for want of good Logike, and some iudgement. Such are the Emperikes, great discoursers, and pleasant bablers of diuerse goodly things, whereof a man of knowledge, sense, and good iudgement, will make more profit the reporters themselves. Which I speake generally of great boasters, not charging any

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particular person: and I thinke M. *Ioseph du Chesne* will agree with mee therein, because hee is a man of iudgement, and not one that beleeueth euery tale. Going on, hee saith, Those men will beleeu it better, which haue²² seene it proued vpon beasts. I thinke hee meanes darts, arrowes, and speares, which in diuerse places are commonly poysoned for the Hunters, as I said before they vsed to doe in Spaine, where they hold for certaine, that if the arrow annointed with the iuice of white Elebore, doth make a wound, from whence there issueth neuer so little blood, of force the beast must die: and yet that the venison is far more sauourie and tender, & that they need but cut away the flesh about the wound. The like may bee done of wounds made with bullets which are poysoned, if the fire doth not consume it. He addeth, That poyson inclosed within the bullet, hath sufficient, time to hurt, if it stayeth within the wound. This word, (Inclosed) may bee doubtfull. If hee meaneth that the bullet rubbed with poyson, doth leaue the poyson in the wound: let it bee so, then indeed it will poyson the body therewith, if the fire haue not taken it away. But if (Inclosed) signifie poyson shut and imprinted within the substance of the Lead, in such manner, that the bullet should be poysoned within, I denie it, for if the exterior part be purged by fire, and the interior onely poysoned, the bullet can no more poyson the wound, then if the poyson were within a hollow pot. The principall matter consists in the outward part, which offendeth and corrupteth whatsoeuer it toucheth; and not in the inclosed matter. Let vs now proceed vnto the last argument (wherein he enuieith against M. *Toubert*) touching the fire which driueth out the bullet: which wee affirme

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doth hardly heate the bullet so much, but that going forth, it may easily be touched and handled. Wherupon hee inferreth, That the same fire will not be sufficient to consume or purifie the poyson, which shall bee mixed throughout the whole substance of the bullet. As touching the mixed substance, wee haue alwaies refused to admit the same. But as touching the fire, wee hold with *M. ioseph*, that it burneth forcibly, and that without the mouth of the peece. And hee knoweth well that *M. iou- bert* hath written so. Whereby it followeth, contrarie vnto his opinion, that the outward part of the bullet is burnt, and the poyson which might bee vpon the same, is thereby consumed: because the fire being ingendred of the inflamed powder, is so actiue, that it burneth whatsoeuer it toucheth. But yet by reason of the small time it hath to touch the bullet, it cannot melt it, and the bullet waxeth cold presently after it is once out of the peece, and flieth in the aire. Nowe that this fire should not be sufficient to consume the superficial poyson, who doubteth thereof, seeing that the poyson is defaced and taken away from darts and arrowes, if they be thrust into the fire, as I said before? And yet the said darts and arrowes are not thereby so hot, but that they may bee handled: so wee hold a Capon or other Foules ouer the flaming fire to burne the little haire which rest thereon after they are pulled, and yet when they are taken from the fire, the bird in a manner is not hot. Is it then harder and more difficult to burne or consume the superficial poyson of the bullet, which is farre more subtile then those little haire? Hee saith after, That the examples by him alledged, doe sufficiently declare, the poyson not to bee taken away by that fire, so great as it is imagined.

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But it is no imagination when we see it burne effectually without the barrell of the peece, as M. Ioseph himselfe also confesseth, whereby that fire may well consume the substance which is laid vpon the bullet. And as touching his affirmation of arrowes, hee hath not proued that the fire cannot consume the poyson: for in truth, they are not thrust forth or carried away by fire, as the bullets are. Lastly, he commeth to the extreame action of fire, which neuerthelesse cannot take away the substance of the poyson imprinted in the bullet, although it bee moulten diuerse times: so well is it adioyned and incorporated in the metall-like bodie, although of nature it is very subtle; insomuch, that it hath wholly altered the same. But there must not bee so much account made of the venomous substance (as it is supposed) in the poysoned Lead, seeing nothing but the outward superficiall part can worke effect. For (as wee haue already shewed) euerie action which altereth, is done by touching. Now the internall parts do not touch any thing, whereby their vertue is as it were bound and shut vp in prison: so Pepper being whole, doth heat lesse then it doth when it is beaten into powder, for then there is not any small graine whatsoeuer, but doth heat and worke the effect; & when it is whole, it is the onely superficiall part: so Vitriol, Arsenic, Orpigment, Reagall, and other poysons, being in peeces, or grossely broken, doe not worke with so great effect, as they would doe if they were beaten into powder. In such manner, that if the bullet were wholly composed of those poysons, yet could it not burne (although they are caustike) & make a scarre, neither more nor lesse then the capicoll, or any other potentiall cauter, would doe any thing if they bee not moulten, but should

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should remaine in stones. For the infusion answereth to the trituration, and to the contrarie, as it hath beene said before: and the comminution is necessarie to alteratiue things, to make the better action. What then can a bullet of Lead doe, which shall onelie haue the qualitie or spirite of poyson in his substance, and that shall passe thorough a wound not touching the bodie of the partie, but with the superficiall part? I thinke if it were onelie rubbed or annointed with some strong poyson, it would bee more effectuell, but then it must bee a verie clammie and gluius substance, to hold vpon the bullet, being pecked, rugged, bitten, and vneuen: As it may bee made to sticke on by a certaine composition of Waxe, Masticke, and Gumme, which might bee mixed with strong and subtil poyson. The fire which driueth out the bullet, cannot consume the poyson, if the paste bee strong: because a bullet of Waxe will not bee moulten, (as experience sheweth) so it bee hard Waxe, and yet not so hard as that wherewith in Spaine they doe vse to seale their Letters: a bullet which is so cruisted, may well poyson a wound if it stay therein, for that the venomous crust, howe light soeuer it bee, doth more resist the fire, as hauing a bodie, then the poyson imprinted on the bullet, by the onelie annointing or rubbing. But that there may bee poyson of a straunge nature mixed with the Lead, or that the impoysoned Lead can doe more hurt, then the annointed or rubbed bullet may doe, I cannot conceiue or vnderstand the meaning.

Thus

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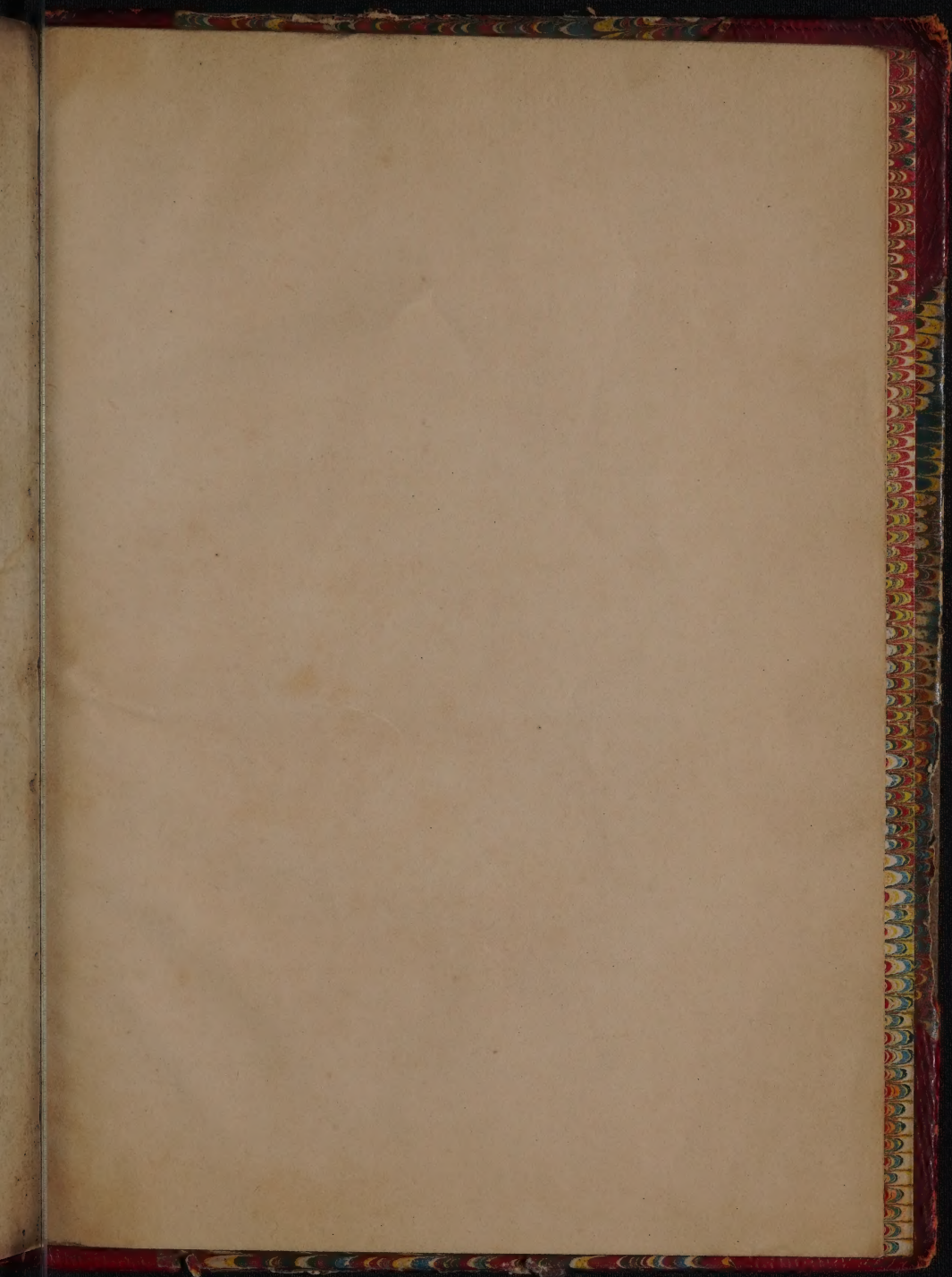
Thus much I thought good to write for an answer vnto the arguments of M. *Ioseph du Chesne*, which at the first view doe seeme to bee of great force, but in the touch they proue base gold. I doe it not to defend the opinion of the most reuerent Father, Maister *Ioubert*, (for if anie man will by good and sufficient reason persuaide and prooue the contrarie vnto mee, I am content to refuse it) but onelie to set downe a truth, which in mine opinion seemeth to bee so. And yet all well weighed and considered, they differ not much, in that Maister *Ioubert* dooth not whollie reiect the poyson, neither yet denie the burning of some Harquebush-shots: but entreating of the curatiue methode, hee setteth downe the simple indications of the simple essence of the euill, which hath two conditions, and no more necessarilie conioyned thereunto. For all Harquebush-shots, are a solution of vnitie, with contusion, and nothing else in their essence. Maister *Ioubert* sayeth not that diuerse other dispositions may not meet therewith, neuerthelesse, hee sheweth that wee must not lightlie beleue all that which is said touching impoysoned bullets, whereof men vse so commonlie to speake. So Maister *Ioseph* taketh but two indications of common Harquebush-shots; and receaueth a third, if it happen the wound to bee burnt with the Pistole, in touching it vpon the naked part: and also a fourth, if there bee doubt of poyson. All that is well said, and Maister *Ioubert* is not wanting in that which concerneth and toucheth his purpose and true intent. For that hee hath wittinglie neglected the
complica-

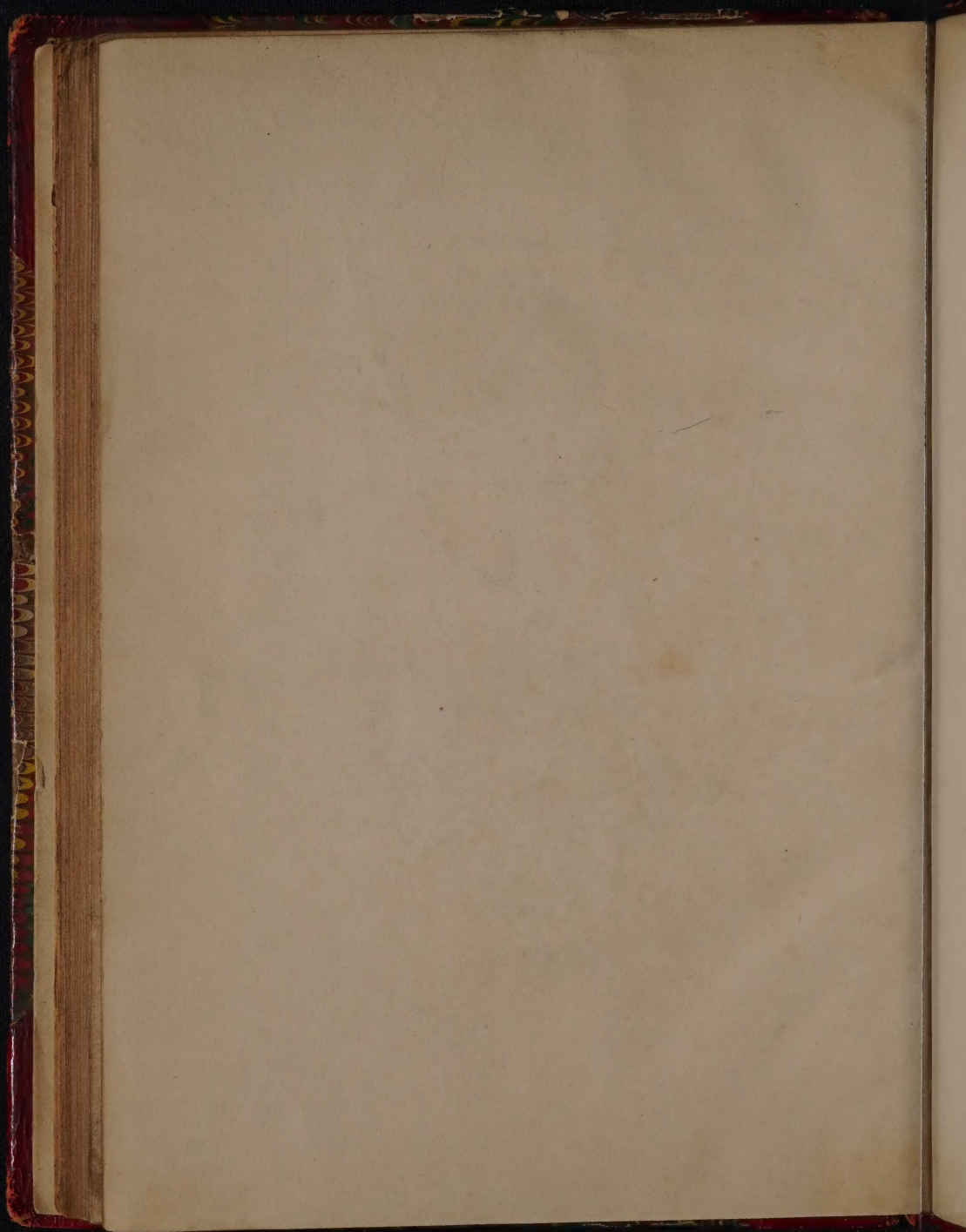
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complications, the causes, and the Symptomes of the
euils which may accompanie the Harquebush-shot, in
the end of the first and second part of his treatie: where-
in hee hath propounded and set downe the onely cure
of that which is the essence of Harquebush-shot,
speaking of the curing of fractures, and
other indispositions, although they
may bee there from the
beginning.

FINIS.







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